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JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

JULY, 1878.

PUBLISHED HALF-YEARLY.



SINGAPORE :

PRINTED AT THE "STRAITS TIMES" PRESS, BY A. FROIS.

1878.







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[Price to Members, Extra copies...	... \$1.00 each
To non-members 2.00 each

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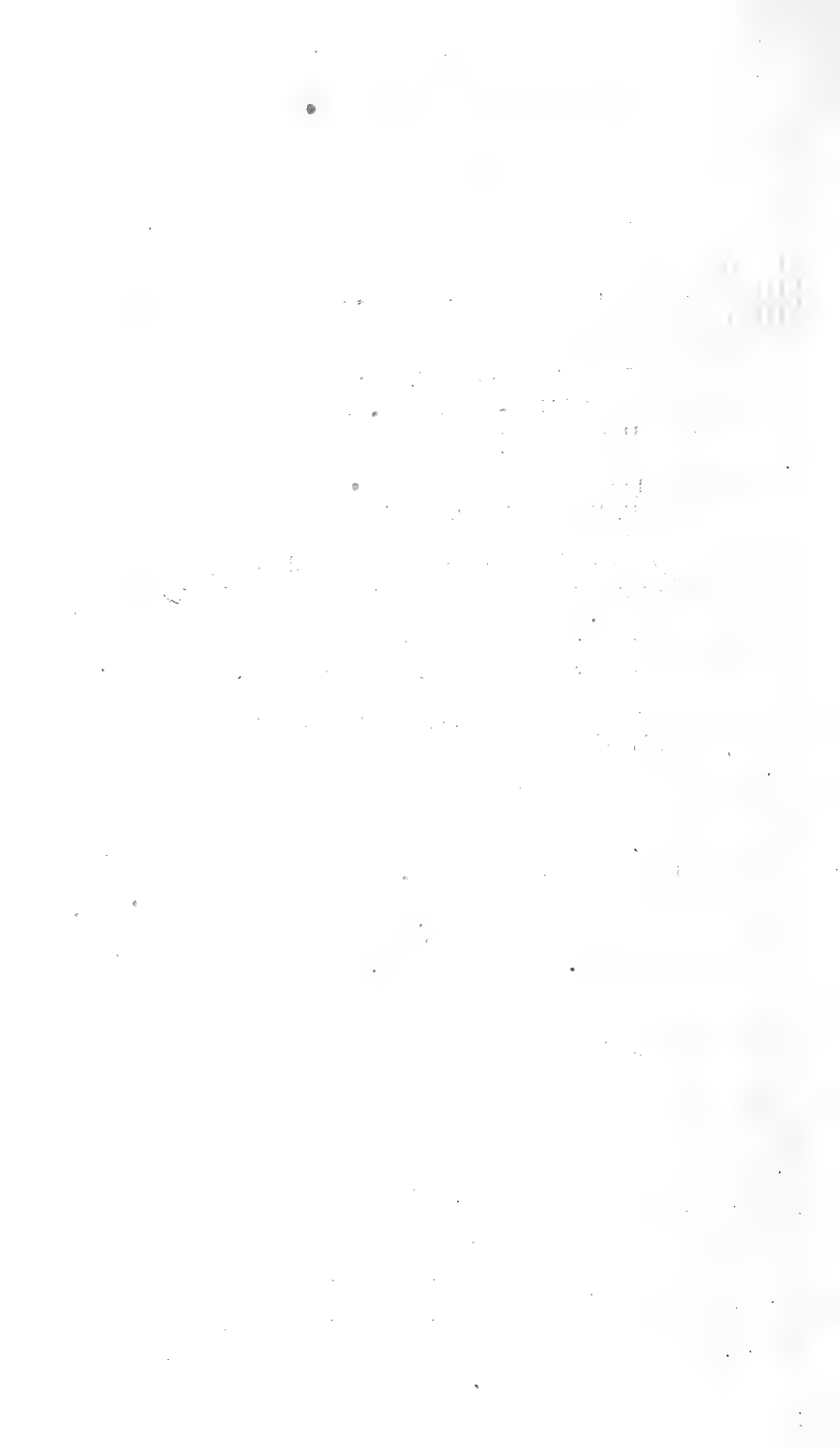
ERRATA.

Page II (List of Members) for Brooke <i>St. H. Sir</i> , read <i>H. H. Raja</i>			
„	„	Labuan & <i>S'bay</i>	„ Labuan & <i>Sa-ráwak</i> .
„	„	Penndy F. G.	„ Penney F. G.
9 „ 2	„	That is , his	„ That is his.
17 „ 20	„	Ma n rix	„ Matrix.
20 „ 3	„	residue left by	„ residue left by.
21 „ 7	„	and	„ an.
22 „ 28	„	regulat	„ regulus.
23 „ 16	„	needless	„ needles.
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24 „ 6	„	N. S. and	„ S. E.
42 } 43 } Head-lines 44 }	„	Melanecian	„ Melanesian.
108 line 1	„	Royal Asiatic Society of the Straits Branch	„ { <i>Straits Branch of the Royal Asiatic Society.</i>
116 „ 10	„	of several	„ of. Several.



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THE STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

PATRON

His Excellency Sir William C. F. Robinson K. C. M. G.

MEMBERS OF THE COUNCIL.

The Ven'ble Archdeacon Hose, M. A. *President.*
J. D. Vaughan, Esq. *Vice President, Singapore.*
D. Logan, Esq. *Vice President, Penang.*
The Hon'ble C. J. Irving. *Honorary Treasurer.*
A. M. Skinner, Esq. *Honorary Secretary.*
The Hon'ble J. Douglas, C. M. G.
Ernest Bieber, Esq., L. L. D.
N. B. Dennys, Esq. Ph. D.
E. Koek, Esq.
J. Miller, Esq.

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(Admitted before July 15th.)

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Bradford, F.	Dunlop, C. J. T.
Brooke, St. H. Sir, (Hon.	Dunlop, Major R. A.
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Brüssel, J.	Fraser, J.
Burkinshaw, J.	Glantz, C.

- Gomes, Revd., W. H.
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 Hagedorn, E.
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 Hervey, D. F. A.
 Herwig, H.
 Hewetson, H. W.
 Hill, E. C.
 Hole, W.
 Holmberg, B. H.
 Hordyk, K. F.
 Hughes, H. L.
 Hullett, R. W.
 Inchi Ibrahim bin Abdullah.
 Inchi Mahomed bin Maboob.
 Innes, J.
 Junied, Syed Aboobaker bin Omar Al'.
 Kauffman, A.
 Kehding, F.
 Ker, W. G.
 Ker, Y. R.
 Kynnersley, C. W. S.
 Labuan & S' baya, Ld. Bishop of (Hon. Member.)
 Lambert, J. R. (H. Member.)
 Lambert, E.
 Lambert, G. R.
 Leech, H. W. C.
 Leicester, A. W. M.
 Little, Dr. R.
 Low, Hugh (Rest. of Perak.)
 Maack, H. F.
 Maclay, de Mikluho (Honorary Member.)
 MacLaverty, G.
 MacNair, Hon. Major J. F. A.
 Maxwell, W. E.
 Maxwell, F.
 Maxwell, R. W.
 Mohamed, Syed Moonshi.
 Muhry, O.
 Murray, Capt., R. (Resdt. of S. Ujong.)
 Murton, H. J.
 Newton, H. W.
 Paul, W. F. B.
 Penndy, F. G.
 Perham, Rev.
 Pickering, W. A.
 Pistorious, P.
 Rappa, G.
 Read, Hon'ble W. H.
 Remé G. A.
 Rinn, Edmond.
 Rowell, Dr. T. I.
 Sagoff, Syed Mohamed bin Ahmed Al'.
 Scheerder, J. C.
 Schomburgk, C.
 Shelford, T.
 Shaw, Hon. Capt., E. W. Lt. Gov. of Malacca.
 Skinner, C. J.
 Sinclair, E.
 Smith, W. B.
 Sohst, T.
 Stewart, C. de B.
 Stiven, Rob. G.
 Suhl, M.
 Swettenham, F. A.
 Swinburne, Capt. Paul.
 Symes, R. L.
 Talbot, A. P.
 Thompson, W.
 Tolson, G. R.
 Trachsler, H.
 Treacher, H. E. & W. H.
 Trebing, Dr.
 Uloth, H. W.
 Vaughan, H. C.
 Veitch, Dr. J. T.
 Verboch, Baron.
 Walker, Lt. R. S. F.
 Whampoa, Hon. H.A.K. c.m.g.
 Wheatley, J. J. L.
 Wilson, J. W.
 Woodford, H. W.
 Wynken, R.
 Zemke, P.

PROCEEDINGS OF THE STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

MINUTES OF MEETINGS HELD AT THE RAFFLES LIBRARY,
SINGAPORE, MONDAY THE 4TH NOVEMBER 1877.

Present.

The Ven. Archdeacon G. F. Hose.	
N. B. Dennys,	Esq., Ph. D.
A. Gray,	„
D. F. A. Hervey,	„
The Hon. C. J. Irving,	„
W. E. Maxwell,	„
F. Maxwell,	„
W. A. Pickering,	„
A. M. Skinner,	„
J. D. Vaughan,	„

The Venerable Archdeacon Hose having been requested to take the Chair, Mr. A. M. Skinner explained the object of the Meeting,—that of forming a Society to promote the collection and record of information relating to the Straits Settlements and the neighbouring countries.

Mr. Skinner proposed and Mr. Irving seconded,

“That the gentlemen present form themselves into a Society for collecting and recording Scientific information in the Malay Peninsula and Archipelago: the said Society to be, for the present, called the “Straits Asiatic Society.”

Mr. Hervey proposed and M. W. E. Maxwell seconded,

That the gentlemen present form themselves into a provisional Committee, any three of whom will form a *quorum*.”

Dr. N. B. Dennys proposed and Mr. Vaughan seconded,

“That the Committee be requested to communicate with the Royal Asiatic Society with a view to the Society being incorporated as the Straits Branch of that Society.”

Mr. A. Gray proposed and Mr. W. A. Pickering seconded,

“That the subscription of the Society be fixed at \$6 per annum; and that the Hon. C. J. Irving be requested to act as Honorary Treasurer.”

Mr. Irving consented to accept the office, and Dr. Dennys agreed to act as Honorary Secretary until the receipt of the answer from the Royal Asiatic Society.

The following gentlemen having previously signified their interest in the establishment of such a Society, though unable to be present at the Meeting, it was agreed that their names should be included in the List of "Original Members" to be sent to the Royal Asiatic Society with the application for incorporation:—viz.

The Hon. J. Douglas, C. M. G.

„ Hon. W. Adamson.

Herbert Cope, Esq.

F. Kehding, „

MONDAY, THE 21ST JANUARY, 1878.

A draft of Rules for the regulation of the Society was taken into consideration and after discussion Rules were agreed to in the form appended.

The election of Officers and Councillors for 1878 was then proceeded with, the result being as follows:—

Ven. Archdeacon Hose, *President*.

J. D. Vaughan, Esq., *Vice President for Singapore*.

D. Logan, Esq., *Vice President for Penang*.

Hon. C. J. Irving, *Honry. Treasurer*.

N. B. Dennys Esq., Ph. D., *Honry Secretary* (pro: tem:)

The Hon. J. Douglas, C. M. G.

Ernest Bieber, Esq., L. L. D.

A. M. Skinner, Esq.

E. Koek, „

J. Miller, „

In discussing the future place of Meeting for the Society, the Hon. J. Douglas, Chairman of the Committee of Management of the Raffles Institution stated that he believed there would be no objection to the use of the rooms of the Library and Museum on any evening, except Tuesday and Friday in each week.

MONDAY, THE 5TH FEBRUARY, 1878.

An Editorial Committee was chosen consisting of the following members:—

The Ven. Archdeacon G. F. Hose.

„ Hon. C. J. Irving.

A. M. Skinner, Esq.

N. B. Dennys, Esq., Ph. D.

It was decided that the first monthly General Meeting should be held at the Raffles Library on Thursday 28th February 1878, when the President would read his Inaugural Address.

THURSDAY, THE 28TH FEBRUARY, 1878.

Members of the Council Present.

Ven. Archdeacon G. F. Hose. President.
 J. D. Vaughan Esq., Vice President for Singapore.
 The Hon'ble C. J. Irving, Honry. Treasurer.
 N. B. Dennys Esq. Ph. D. Honry. Secretary.
 The Hon'ble J. Douglas, C. M. G.
 Ernest Bieber, Esq. L. L. D.
 A. M. Skinner, „
 E. Koek, „
 J. Miller, „

The Minutes of the last Meeting were read and confirmed.

On the recommendation of the Council 35 gentlemen were elected Members of the Society.

The President proposed that Mr. M. Maclay, the distinguished Russian Traveller, who was at present residing in the Settlement, and who, as was well known, had extensively explored the Malay Peninsula and the coasts of New Guinea, should be elected an Honorary Member of the Society. The proposition was seconded by Mr. Skinner, and was carried unanimously.

The Ven. Archdeacon Hose delivered his Inaugural Address, as President of the Society, see page 1.

Mr. Skinner, at the request of the President, exhibited a sketch Map of the Malay Peninsula on a large scale, which is being gradually filled in as surveys are made or as information is otherwise received; and drew attention to the great extent to which the Peninsula still remained unexplored, even after all the recent additions that had been made to our knowledge.

The Honorary Secretary read a paper on "the Breeding Pearls of Borneo" (see page 34) and exhibited Specimens.

The Hon'ble Mr. Douglas moved that a vote of thanks be given to the President for his valuable and interesting address. This was cordially agreed to: and after a few words of acknowledgement from the President, the Meeting separated.

MONDAY, THE 1ST APRIL, 1878.

Members of the Council present :

The Ven. Archdeacon Hose. *President.*
J. D. Vaughan, Esq., Vice. President for Singapore.
N. B. Dennys, Esq., Ph. D. Honry. Secretary.
Hon. J. Douglas, Esq., C. M. G.
A. M. Skinner, Esq.
E. Bieber, Esq., L. L. D.

The Minutes of the last Meeting were read and confirmed.

On the recommendation of the Council 23 Gentlemen were elected Members of the Society.

The Honorary Secretary Dr. N. B. Dennys drew attention to the circumstances under which he had accepted, as a temporary arrangement, the office of Honorary Secretary to the Society; and proposed that the office should now devolve upon Mr. A. M. Skinner in accordance with the arrangement which had been contemplated at the time. Mr. Skinner expressed his willingness to undertake the duties, and the change was agreed to.

Mr. J. D. Vaughan read a paper on "The Chinese in Singapore. Some discussion ensued in which Dr. Dennys, Mr. Douglas, and the Chairman successively took part.

MONDAY, THE 6TH MAY, 1878.

Members of the Council present.

The Ven. Archdeacon Hose, *President.*
J. D. Vaughan, Esq. Vice President for Singapore.
Hon. C. J. Irving. Honry. Treasurer.
A. M. Skinner, Esq. Honry. Secretary.
Hon. J. Douglas, C. M. G.
E. Bieber, Esq. L. L. D.
N. B. Dennys, Esq. Ph. D.
E. Koek, Esq.

The Minutes of the last Meeting were read and confirmed.

On the recommendation of the Council 9 Gentlemen were elected Members of the Society.

The President communicated to the Meeting the substance of a letter received from the Royal Asiatic Society, in which that Society agreed to the affiliation of the Straits Asiatic Society as a Branch, and undertook to exchange publications;

It was resolved, that the full name of the Straits Asiatic Society shall henceforth be changed to the "Straits Branch of the Royal Asiatic Society."

It was resolved, that it shall be a rule of the Society to request the Governor of the Straits Settlements, for the time being, to be Patron of the Society and that His Excellency Sir W. F. C. Robinson be invited to accept that office.

A paper on the origin of the Chinese Triad Societies was read by W. A. Pickering, Esq.

A conversation upon the actual position and practise of the Tan Tae Höey in the Straits followed.

The Hon. Secretary then read a paper of Mr. N. Maclay's upon, "The Dialects of the Melanesian tribes in the Malay Peninsula."

This gave rise to a discussion upon the identity of the aboriginal races in the North and South of the Peninsula, and the marks of their connection with other Asiatic races to be found in their language, physical peculiarities, &c., and a proposal was made by Hon'ble J. Douglas, and heartily agreed to, that the other Branches of the Royal Asiatic Society in the East should be asked to assist this Branch in collecting Vocabularies and otherwise throwing light on this subject.

At the Monthly General Meeting of the Straits' Asiatic Society held on Monday evening the 3rd June there were present, of the Council, Archdeacon Hose, (President), Mr. A. M. Skinner, (Honry. Secretary), Dr. Bieber and Messrs. Miller and Koek; besides 35 members and visitors. Messrs. Tolson and Schomburgk Syeds Mahomed bin Ahmed, and Abu Bakar bin Omar, and Inches Mahomed Seyd, Ibrahim and Mahomed bin Maboob were elected Members. It was announced that H. E. the Governor had accepted the office of Patron to the Society.

The President then read extracts from M. Maclay's paper on the wild Tribes of the Peninsula, translated from the German.

The Honry. Secretary (Mr. Skinner) then read a paper furnished by W. E. Maxwell, Esq., Assistant Resident of Perak, on the Proverbs of the Malays, exclusive of those to be found in the works of Klinkert, Favre and Marsden; Dr. Dennys' paper on the Snake-eating Serpent (*Ophiophagus Elaps*) of Singapore, was read by the President, in the unavoidable absence of Dr. Dennys. In the course of the proceedings, it was stated that the Journal is almost ready for publication.

The Meeting then adjourned to the date of its next regular meeting, the 1st July.

R U L E S

OF THE

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

I.—Name and Objects.

1. The Name of the Society shall be "THE STRAITS ASIATIC SOCIETY."
2. The Objects of the Society shall be—
 - a. The investigation of subjects connected with the Straits of Malacca and the neighbouring Countries.
 - b. The publication of papers in a Journal.
 - c. The formation of a Library of books bearing on the objects of the Society.

II.—Membership.

3. Members shall be classed as Ordinary and Honorary.
4. Ordinary Members shall pay an annual subscription of \$6, payable in advance on the 1st January of each year.
5. Honorary Members shall pay no subscription.
6. On or about the 30th June of every year, the Hon. Treasurer shall prepare a list of those Members whose subscriptions for the current year remain unpaid, and such persons shall be deemed to have resigned their Membership. But the operation of this rule, in any particular case, may be suspended by a vote of the Council of the Society.
7. Candidates for Membership shall apply in writing to the Secretary, and if approved of by the Council shall be recommended by them to the Society at a General Meeting, and if accepted by two thirds of the members present, shall be deemed duly elected.
8. Honorary Members must be proposed for election by the Council at a General Meeting of the Society.

III.—Officers.

9. The Officers of the Society shall be—

A President,

2 Vice-President, one of whom shall be selected from amongst the members resident in Penang.

An Honorary Secretary and Librarian.

An Honorary Treasurer,

And five Councillors.

Those officers shall hold Office until their successors are chosen.

10. Vacancies in the above offices shall be filled for the current year by a vote of the remaining Officers.

IV.—Council.

11. The Council of the Society shall be composed of the Officers for the current year, and its duties shall be—

- a.* To administer the affairs, property and trusts of the Society.
- b.* To recommend members for election by the Society.
- c.* To decide on the eligibility of papers to be read before general meetings.
- d.* To select papers for publication in the Journal, and to supervise the printing and distribution of the said Journal.
- e.* To select and purchase books, for the Library,
- f.* To accept or decline donations on behalf of the Society.
- g.* To present to the Annual Meeting at the expiration of their term of office a Report of the proceedings and condition of the Society.

12. The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council meetings five Officers shall constitute a quorum.

13. The Council shall have authority, subject to confirmation by a general meeting, to make and enforce such bye-laws and regulations for the proper conduct of the Society's affairs as may from time to time be expedient.

V.—Meetings.

14. The Annual General Meeting shall be held in January of each year.

15. General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16. At Meetings of the Society eleven members shall form a quorum for the transaction of business.

17. At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18. At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19. The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved by the Council, and the discussion of topics connected with the general objects of the Society.

20. Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21. A Journal shall be published, when practicable, every six months under the supervision of the Council. It shall comprise a selection of the papers read before the Society, the Report of the Council and Treasurer, and such other matter as the Council may deem it expedient to publish.

22. Every member of the Society shall be entitled to one copy of the Journal, deliverable at the place of publication. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

23. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24. The Council shall have power to sanction the publication, in a separate form, of papers or documents laid before the Society, if in their opinion practicable and expedient.

VII.—Popular Lectures.

25. Occasional Popular Lectures upon literary or scientific subjects may be delivered, under the sanction of the Council, on evenings other than those appointed for General meetings of the Society.

VIII.—Amendments.

26. Amendments to these rules must be proposed in writing to the Council, who shall, after notice given, lay them before a general meeting of the Society. A committee of resident members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the general meeting next ensuing, when a decision may be taken.

INAUGURAL ADDRESS

BY THE PRESIDENT,

THE VENERABLE ARCHDEACON HOSE M. A.

DELIVERED ON THE 28TH FEBRUARY, 1878.

IF I understand aright the duty which devolves upon me to-night in the position with which you have honoured me, I have two things to do. The first is to explain, at some greater length than has been done hitherto, the objects which the promoters have had in view in seeking to establish the Straits Asiatic Society; and the second is to point out the means by which it is hoped these objects may be attained.

The primary object of the Society, as defined in the Rules, is “to investigate subjects connected with the Straits of Malacca and the neighbouring countries.” The expression “neighbouring countries” was selected as being a wide and comprehensive term, in order that the Society might feel as little restricted as possible in accepting communications respecting any part of Southern and Eastern Asia. But no doubt the attention of the Society will be chiefly concentrated upon the Peninsula of Malacca, as far North as the Tenasserim Provinces, and the great Indian Archipelago, that wonderful chain of Equatorial Islands stretching from Sumatra on the West to New Guinea of the East. Science is greatly in want of some general term to describe this great portion of the earth’s surface, including both the continental and the insular divisions of it. For, though the different parts of it vary from one another in a great many particulars, yet they are in no slight degree homogeneous, and it would be a great convenience to be able to speak of them all under one common name. Several have been suggested, and of them all I prefer the name ‘Malaya,’ as being at once the most simple, and the most intelligible. For throughout this whole wide-spread district, the language spoken is either Malay or some closely allied form of speech; and Malay itself is to a very great extent the *lingua franca*—the common medium of commu-

nication for business purposes between the inhabitants of different races.*

This 'Malaya' then (if I may, at least on this occasion, use the word) being our field, we have to consider what work has been already done in it, and what remains to be done.

And in speaking of work already accomplished, I must hasten to do honour to one great name, which such a Society as this must always hold in the greatest respect—it is almost needless to say I mean the name of J. R. Logan. No doubt there were great men who came before him here; men who were possessed of scientific knowledge, and patient observation, and intellectual power, and who brought these great gifts to bear upon the manifold wonders which nature has accumulated in this part of the world; and in their writings gave to their own time, and to posterity, the benefit of their labour and research. Mr. Logan had his predecessors, "*Vixere fortes ante Agamemnona multi*," and we have not to lament with the poet, at least in the case of all of them, that they lie overshadowed by the long night of oblivion, unwept and unknown. Marsden, Leyden, Raffles, Newbold, not to mention Portuguese and Dutch travellers who came before them, will ever be illustrious names in the history of these countries. But to Mr. Logan belongs the special honour of having not only observed much, and thought much, and written much himself, but also of having associated together with himself other thinkers, and of having contrived a plan by which the knowledge acquired by some of his contemporaries and fellow residents in this Colony, and in the neighbouring Settlements, might be recorded and published. This was, as you know, by means of the "Journal of the Indian Archipelago." The town of Penang justly boasts of its handsome memorial of this remarkable man; but the most enduring and the most worthy monument of him is his own Journal, of which for 15 years, from 1847 to 1862, he was the Editor, and to the papers of which he was also the principal contributor. If there is any member of this Society who has not yet done so, I would recommend him to read the introductory article in the first number, from Mr. Logan's own pen, upon "The present condition of the Indian Archipelago." I think he cannot fail to rise from the perusal of it full of admiration of the genius and culture of the

* In connection with this point the following passage from Mr. Logan's writings may be of interest:—

"If the word 'Malay' be confined to the Malays and their language; and 'the word 'Malayan' be exclusively used as a generic term for all the 'races and languages of what the French call *Malaisie*, we may dispense 'with the indefinite word 'Archipelago' (Journal I. A. vol: III p. 229.)

author, and also impressed with a very deep sense of the importance of those great problems which are presented here to the student, and the merchant, to the politician, and the philanthropist.

The establishment of such a journal in a young Colony, such as the Straits Settlements was in the year 1847, was a bold enterprise for a single individual to undertake. But Mr. Logan was very ably supported. It is surprising, and most encouraging, to find how much of local talent and information came to light, as soon as he had provided the opportunity for it to do so. It was evidently a time of great scientific power, and of much literary activity in the Straits. Contributors from all classes came forward. There was the Governor of the Straits for the time being, and other Government officers. There were Ecclesiastics, including Clergymen of the Church of England, Roman Catholic Priests, and Ministers of various Protestant communions. There were Military men and Naval men. There were Lawyers and Doctors, Merchants and Planters. There were Frenchmen and Germans, Dutchmen and Swiss, and, I am pleased to add, as a promise for the future, one Chinaman. Of these only too many have passed away. Some are bringing their lives to a close elsewhere. Some remain among us, and have given the prestige of their names to this new undertaking, and will, we may hope, contribute to the publications of our Society some of the stores of knowledge and experience which they have been gathering since the old days. Some are represented by their descendants, as in the case of the leader and chief of them all, whose son, Mr. D. Logan, you have elected to be the Vice-President of the Society in Penang.

And before bringing this reference to Mr. Logan's coadjutors to an end, I cannot help remarking with great pleasure, that in the list of them are to be found, not only the names of those whose connection with these countries was more or less temporary, but also of some, who, for generations, have made their family home here. When I come across such names as Baumgarten, and Neubronner, and Westerhout in connection with the advancement of science in the Straits, I cannot help hoping that some of those who bear those names, and other like names, in the present generation, may be stirred up by the example of those who have gone before them, to use the great advantages they have, such as their familiarity with the language of the place, and their inherited power of enduring its climate, in seeking knowledge for its own sake, not merely for the purpose of applying it to their own personal and material benefit, but in order to contribute something to the common stock.

The work done by Mr. Logan and the gentlemen who were associated with him covers a great deal of ground. There are some very valuable papers upon the *Geography* both of Malaya as a whole, and of various portions of it; as well as most interesting accounts of tours undertaken by individuals, in which Geographical notes are interspersed among other facts which the tourist observed and recorded. There is some *Geological* information—and some account of the *Mineral* treasures of the district, both those that are known and those that are supposed to exist. There are useful notices of the *Natural Products*, and of the *Modes of Agriculture*, especially of the methods of treating the most important articles of commerce. The science of *Ethnology* is largely dealt with by Mr. Logan himself, and his papers upon the various aboriginal races will probably continue to be the most reliable authority upon the subject of these races, which are, as usual, fast disappearing as civilization spreads inland. A great deal of information is supplied concerning the *Languages* and *Dialects* of the numerous nations living within the district; with copious vocabularies, forming a very substantial contribution to the science of *Comparative Philology*. Then there are chapters of *History* both of the European Colonies, and of the Native States. There are examples and translations of *Native Literature*, amongst which I must mention a most interesting abstract of the “*Sejâra Malayu*,” or Malay Annals, by the present Attorney-General, the Hon’ble Thomas Braddell, which puts that curious piece of Malayan antiquities and history within the reach of the English reader. There are papers upon questions affecting *Health*, such as Dr. Little’s discussions of the effects of opium, and of the causes of the local forms of fever. And, lastly, there is a large collection of statistical information upon the subjects of *Population*, *Trade*, *Weather*, and *Temperature*.

I have not touched upon a great many of subjects that are discussed in this Journal, such for instance as *Natural History*, upon every department of which attention was bestowed by some one or other of the writers; but I think I have said enough to shew that, even during Mr. Logan’s time, a great deal of knowledge was acquired and preserved. Much, too, has been done subsequently by Government Officers, by private individuals, and by distinguished travellers such as Wallace and others. In fact what is known of South-Eastern Asia only appears small, when it is compared with what remains yet unknown. That residuum is indeed vast, and it is for the purpose of endeavouring to diminish it, that the Straits Asiatic Society has come into existence.

It will be impossible for me to do more than just glance at some few of the subjects upon which additional knowledge is urgently required, and may be reasonably hoped for. Let us begin with Geography. Now, I need say nothing to this meeting about the almost total ignorance in which we live of some of the more distant and inaccessible portions of the great extent of land about which this Society proposes to collect and publish information. I need not remind you how completely New Guinea is a "terra incognita;" or even of how little is known of the interior of Borneo and Sumatra. Let us look nearer home. It would probably astonish some people to learn how extremely little accurate knowledge we possess even of the Malay Peninsula itself. Fortunately we have before us what will give us a very clear understanding of the limits of our acquaintance with this region, which lies at our very doors. The uncompleted map which is displayed on this wall, is one that is now being carefully prepared under the able direction of Mr. Skinner. I hope when these remarks of mine are concluded, that Mr. Skinner will himself correct me if, in the few words I have to say upon his important work, I unintentionally convey a wrong impression; and that he will give us any additional information respecting it, which he may think it desirable to communicate now. And I may mention that he has promised the Council of the Society a paper upon the subject, in which he will no doubt state very much more clearly than I could do, what is the present condition of our knowledge of the Geography of the Peninsula.

But I will ask you now to look at that map: observe the immense spaces which are entirely blank, or have merely the name of the native Government to which they are supposed to be attached written across them, such as Kelantan, Patani, Tringganu; and compare them with the few districts, almost entirely on the Western Coast, in which the mountains are sketched in, the course of the rivers traced, and the names of towns and villages inserted. Does it not remind some of us of what the map of Africa used to look like in our school days, before the discoveries of Livingstone and his successors? Yet it is not of a vast continent like Africa, upwards of 2,000 miles in breadth, that we are speaking, but of a narrow peninsula which, at its greatest breadth, only extends to about 200 miles, from the Straits of Malacca to the China Sea. This Peninsula has been known to Europeans for just 370 years, and that map shews you all, or almost all, that Europeans have learned about its geography in that time. But the map is also a sign that a great effort is being made to bring this state of ignorance to an end. It is, as you see,

little more than a skeleton map at present, drawn to a large scale, but it is getting gradually filled up as information comes in.

And information does come from many sources. The other day I saw a map which had been sent in by the Siamese Government, which I considered a great curiosity, so much so that I hope it may be exhibited in the Raffles Museum. This was to show an important piece of boundary line far up in the north. Then there is another map being made by the Maharaja of Johor in the south. Trained surveyors are clearing up old puzzles in various parts between these extremes. And every officer in the English Colonies, or in the Native States, who is called by duty or curiosity to travel beyond the limits of the well known and well surveyed districts, has an opportunity of adding something to the knowledge of the country which is already possessed. All new facts, thus acquired by officials or private individuals, are made known to the Government here, and, after being verified as far as possible by comparison with existing data, are recorded on the map. So that there is reason to expect that those great blank spaces will be filled up in time.

And think of what we know those great blanks must mean. We know there are great mountain ranges, the back-bone of the Peninsula, clothed with all the diversities of vegetable life, which the lowered temperature of elevated lands in the tropics makes possible. Then there must be a great water system, carrying off the moisture deposited on the high lands through the plains below. One of the latest discoveries is, that the great river Pahang, running up from the south, is but a branch of a much larger stream running from the north, and uniting itself with the Pahang at upwards of one hundred miles from its mouth.

In the dense Equatorial forests, which cover the greater part of these hill-sides and plains, forests, which are now only entered here and there by a few individual natives, to cut down the gutta producing trees, or to collect the few other natural products, of which the commercial value is known to them, and perhaps by charcoal burners for the purpose of turning some small portion of those glorious forests into portable fuel, what a hoard of wealth there is for the Botanist and the Naturalist; and what splendid possibilities for the Planter and the Merchant. Mr. Wallace tells us that, during the six years he was collecting in these latitudes, his Natural History specimens reached the enormous number of 125,660, of which a very large proportion were entirely new to Science. With such an example as that in view, it is not easy to over-estimate the gains to every branch of natural science, that might be expected from a thorough

exploration of those parts of this region, which, being far from the coast, have been seldom or never visited by any European. And if we look at the question from the utilitarian side, the strong opinion which has been recently arrived at by practical agriculturists, that the slopes of hills in this Peninsula are admirably adapted to the growth of both tea and coffee, added to the actual successes of the Dutch and other planters of tobacco on the other side of the Straits, gives one a very high idea of what might be done by capital and enterprise in so vast an extent of country, which has hitherto been profitless, for want of human inhabitants possessed of those resources by which alone the tyranny of nature can be overcome.

And this brings us to another set of subjects upon which accurate knowledge is very much needed. I mean the present human inhabitants of Malaya, their history, their manners and customs, their religion, and their language and literature. I shall however treat the whole subject very generally.

I think no one who has lived among them can be satisfied with what is generally said in books about the character and habits of the Malays. For instance, they are constantly spoken of as if, throughout the length and breadth of the countries where they are to be found, they were, in character and disposition, and in their ways of living and thinking, one and the same. But we know that this is very far from being the case. The Malay of the coast, who is best known to travellers, is quite a different being, in a hundred respects, from the Malay of the interior. And again, the inhabitants of one island, both the dwellers on the sea board, and the peasants inland, differ from those in another island, or in a distant part of the same island. Take as an example a case in which most of us can make the comparison from our own experience, and appreciate the points of difference. Contrast a peasant of Malacca or Johor with one of the Boyans, who enter our service in various capacities in Singapore; they are both Malays, but they are almost as unlike one another as a Hindoo and a Chinaman. The one is lively, courteous, and communicative; the other is dull, boorish, and shy. The one is idle and fond of sport, the other is plodding and methodical; the one is very fond of talking, and little given to reading; the other has not much to say even to his own people, but keeps his master awake at night by reading or reciting, in a loud monotonous voice, long poems or stories, or chanting chapters of the Koran, which as a child he learned to read, but of which he does not understand a word. If it is said that we only see the Boyan out of his natural sphere, as an

emigrant, and a servant to a foreign master, I should reply that that is another strange mark of difference between him and the peasant of the Peninsula, whom it is very difficult to persuade either to leave his house, or to become a servant. I think it is important that these differences between the several Malayan races should be more clearly noted than they have been hitherto.

Then again in the matter of Religion there is the same want of accurate observation. Nearly all Malays are Mohamedans, and people seem to consider that when they have said that, they have said all that need be said on the subject, and that they have told you all there is to be told. But there are Mohamedans and Mohamedans; and I expect there is as much difference in the ideas of Religion held by a Mussulman of the West and an average Malay, as between those held by Mr. Spurgeon and the Pope of Rome. There could hardly be a more interesting study, than that of the special developments of Islam that are to be met with among the Malay race, both as to religious belief and moral practice. I remember that some years ago at Malacca, I was much interested in listening to a Malay relating to me the traditions of the Patriarchs, which had come down through many generations of Malays, having, doubtless, originated from Arab sources. It was quite evident, in many cases, that the narrative had in course of time assumed a distinctly local form and colouring. I intended to have made a collection of such traditions, but my removal to Singapore interrupted the study, and I have never had leisure or opportunity to return to it.

A careful study of the religious opinions and practices of the people would be not interesting only, but directly useful. Useful of course to the Missionary, as shewing him what ground he has in common with the man whose spiritual life he hopes to benefit, what are the real errors to be eradicated, and the real defects in faith and morals that have to be supplied. And useful to the governing class too, as discovering the true character and nature of the people to be governed, for as Carlyle says, "A man's religion is the chief fact with regard to him; a man's or a nation of men's." And he goes on to explain: "By religion I do not mean the Church-creed which he professes, the articles of faith which he will sign, and, in words or otherwise, assert; not this wholly; in many cases not this at all, * * * * * But the thing a man does practically believe; the thing a man does practically lay to heart concerning his vital relations to this mysterious universe, and his

“duty and destiny there, that is in all cases the primary thing for him, and creatively, determines all the rest. That is, his religion; and I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is.”

Then there is a great want of a good account of Malayan Literature. And in order that that may be given, it will be necessary to make a good collection of Malay writings. Great help may be rendered in this matter by persons possessing Malay manuscripts sending them in to the Library which this Society proposes to form, either as gifts, or as loans to be copied. I suppose there is no really good collection of Malay books in existence. We all know how the large one which Sir Stamford Raffles made was unfortunately burnt at sea on the way home. I know of none out here. I thought it likely that there might be such a thing in the British Museum; and when I was in England the year before last I went to see. They told me that there were Malay books but they were undescribed, and their contents and value were unknown. However the Librarian kindly gave me every facility for examining them myself. I found that the whole collection amounted to some thirty volumes most of them purchased from Mr. Crawford in 1842. I hope that the Museum did not pay a very large price for them. The manuscripts were chiefly *Shair* and *Hikayat*, poems and romances, many of them incomplete, some bearing evident marks of having been copied for European reading, and more or less adapted to European ideas. There were several examples of the *Sual Jawab*, or Religious Catechism, and some printed books in the inferior style of typography, which may be seen any day by the curious in the book-shops in Kampong Glam. One cannot call this a good collection, but I rather doubt if there is a much better one to be found. If one is ever to be made it should be done at once. For Malay manuscripts are becoming more and more difficult to obtain. The introduction of printed books has not at present tended to preserve the older literature. The Educational works which have been published for the use of schools, and the weekly newspapers, will probably, for some time to come satisfy a not too keen appetite for reading; and the manuscripts (never very numerous) are likely to be less prized, and more rarely copied; and many will no doubt be lost for ever, unless an effort is made to discover and preserve them.

About the non-Malayan aboriginal races I will only say that, though much has been written about them, there remains much

to be written. Probably they are not all known. Those unexplored regions of which we have been speaking are the very places in which one might expect to find them, driven back into the jungle by the advance of even the Malay notion of civilization. And the fortunate man who discovers anything about them should learn all he can at once, and put it down in writing at once, before an irruption of the "orang putih," * or, as I have heard M. Maclay call them, the "semut putih," † coming into their retired haunts has the usual effect of causing them to dwindle more and more, and get more and more absorbed among the most sympathetic of their native neighbours, till in a little time, they and all their peculiarities of speech, of manners and customs, and ways of thought, disappear from off the face of the earth.

I have only mentioned a very few of those paths along which the Society hopes to go in pursuit of knowledge. There is no doubt about the fact that there is plenty of work to be done. It remains for me just to indicate the means by which we hope that some of it may get done.

The first is by Association. The weak point in Mr. Logan's brave attempt was that he was alone responsible for the management of the Journal. He seems to have been most heartily supported at first, and he had a brilliant success; but any one may see from the table of contents that, as time went on, the burden began to fall on him with a weight which no man out here would be likely to sustain long. I do not know what it was that made him give up the undertaking in 1862, but I should think, from the look of the thing, that the want of sufficient co-operation had something to do with it. And, as must happen to an undertaking which depends, in the main, upon the energy and enthusiasm of a single individual, when he gave up the work it came utterly to an end. It is to be hoped that this danger will be averted by our uniting ourselves in a Society. A Society, if it starts with a good stock of vital power, and has a definite end to accomplish, may expect to be long-lived. Individuals are removed, and some lose the little interest they ever had in the matter and drop away. This is to be looked for. But others remain; and new members are constantly enlisted to fill up the ranks. I think we have every reason to consider that we do make our start with a considerable amount of vitality. The number of members, as we have just heard, is now nearly a hundred; and considering how short a time has elapsed

* "White men." † "White ants."

since the matter was first mooted, I think that fact alone shews that a great deal of interest is felt in the objects which those who first moved in it had at heart.

And the time is a propitious one for many reasons. I will only mention one. The opening of the Native States has placed a small band of Englishmen within reach of some of the least known parts of the Peninsula. I am happy to say that every one of the Residents has joined us, and several of the other officers who are stationed with them. Some of these gentlemen are already well known for their extensive research in some of the questions that are most interesting to us. And every one of them has a grand opportunity of acquiring large stores of information, and of facilitating the acquisition of it by others. I should think it must be an encouragement and a solace to men living in the isolated positions in which they are placed, to feel that the results of their labour and observation need not be consigned to the respectable oblivion of blue-books, but may be communicated at once to a sympathizing and appreciative public.

Another means by which the Society is to work is by the monthly General Meetings, of which this is the first. At these meetings some of the papers communicated to the Society will be read, and the subjects of them discussed. Gatherings of this kind, for purely intellectual purposes, are rather a new feature in our Colonial life, and I think a most desirable one; and we may hope that the conversations we shall have here will tend to keep up an interest in the proceedings, and perhaps set some of us upon studying subjects which we have neglected before.

The Journal is of course the chief instrument by the help of which the work we have in hand is to be attempted. It is proposed, for the present, to publish a number every six months, beginning in July next. The number of contributions already promised shews that we are not for the present, at all events, likely to be short of matter; and if the supply should continue as abundant as it promises to be the Committee may think it right to try a more frequent issue. But that of course must depend very much upon the reception which the first number meets with. For however learned, and however enthusiastic the Society may be, it will not be able to express its learning, or give vent to its ardour in paper and printer's ink without funds.

The last feature of the scheme is the Library. It is proposed to make a small and very special collection of the books which are the best authorities upon these countries, and which will be guides to students, and helps to collectors. It may perhaps be

asked whether the Raffles Library is not sufficient. It is in fact a great deal more than sufficient in one way, but insufficient in others. I need not say that a very large number of the attractive looking volumes on those shelves would not be of much use to such a Society as this. And, on the other hand, a great many books, &c., required for the purposes of the Society, would not be necessary in a general collection. As I have said before, I hope that one important feature of the Library will be as complete a collection as possible of the books that have been written in the Malay and kindred languages. In the Library, too, will be found, I hope, many M. S. communications to the Society, such as notices of short Journeys, which though not of sufficient importance to be printed, yet deserve to be carefully preserved for reference.

This then is the Society, its work and its *modus operandi*. I cannot but regret that your choice of a President for this year has not fallen upon some one who would have done better justice to a great subject. But the objects we are aiming at speak for themselves, and I think we have every reason to be sanguine in our expectation that the Society may take a worthy and honoured place among those institutions which are conferring benefits upon mankind, by removing a part of the ignorance and misconception, which hide from our view some of the most wonderful works of God.

NOTES ON THE DISTRIBUTION OF THE USEFUL MINERALS IN SARAWAK

BY

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AMONG the numerous works that have appeared during the last forty years having reference to that narrow strip of the N. W. Coast of Borneo now known as the Sarawak Territory, there occur suggestions that this portion of the island will be found wealthy in mineral resources at some future day, when the progress of exploration and a larger influx of European enterprise, shall have indicated their extent and led to their full development.

In point of fact these ideas are not of recent birth. From the day when the companions of the hopeless Magelhães, cast anchor off Brunie, now some three hundred years ago, up to the early part of the present century, when Hunt presented his report on the island of Kalamantan to Sir S. Raffles, the "great and rich island of Borneo" has been encircled with a fictitious halo of reputed wealth in precious mineral deposits.

It has been the office of time, remarks Temminck, to dissipate these golden fancies, and whether they will ever be realised, or even seriously revived, is problematical; but, nevertheless, there does exist a certain amount of solid foundation for the idea, that Borneo is well furnished with the useful metals and minerals, although for the most part these are not such as would have attracted the attention of the early voyagers in the East. And it is in connection with this wider field—the mineral resources of Borneo as a whole—that the following notes on the minerals of Sarawak are offered.

Before proceeding to enumerate the various minerals of economic value heretofore observed in Sarawak, and to note their modes of occurrence, distribution &c., it will be advisable to glance at the geological features of the district of Upper Sarawak (Proper), both as being the only locality in which *workable* deposits of mineral ores have been discovered, and because it furnishes us in a greater or less degree with an epitome of the geological structure of the major part of the Territory.

Briefly described then, this district consists of an ancient compact blue Limestone (Paleozoic?) on which is superimposed unconformably a thick series of sandstones, conglomerates, and clay-shales, constituting the most extensive series of beds in this part of Borneo; and on these last lie strata of clay-shales, alluvial clay, river gravels, &c., of very recent origin. Piercing the limestone and sandstone, we find granite and a variety of igneous and trappean rocks—basalt, porphyrite, greenstones, &c., these latter being developed in great abundance in the Antimony districts, where they are in immediate contact with the limestone. The latter formation, in which the lodes of Antimony are seen *in situ*, is locally rich in fossil organic remains, but I am unable to say whether they have been examined by a competent paleontologist with a view to approximate the age of the rock; the planes of stratification can seldom be made out with any approach to certainty, but where they are evident, they show that the originally horizontal beds have been up-tilted almost on end and much denuded; and there is abundant proof that a very considerable interval in time elapsed between the close of the limestone formation, and the commencement of the succeeding sandstone series.

The sandstone shales have also undergone much disturbance all over this portion of Borneo, although, like the limestone, sometimes retaining their horizontality. They are generally impregnated with per-oxide of iron, and as is so often the case with such rocks, seem quite barren of fossils, except in the coal-measures. It is in this formation that the cinnabar deposits of the country occur.

Both limestone and sandstone have been enormously denuded, the latter rising in isolated tabular mountains, or short peaky trends, with an altitude above the sea varying from 1,500 feet and separated by undulating valleys, in which the limestone appears, sometimes in low hilly tracts varying from 200 to 1,200 feet in elevation, sometimes in solitary crags, but invariably with long lines of old sea-cliffs and bald scarps. When accident removes the veil of dark green jungle from their faces, they present to view surfaces fretted by a thousand deep rifts, and fissured and jointed in every imaginable direction.

In the intervening lowlands we have uniformly a deposit of dark yellow felspathic clay, apparently unstratified, and varying in depth from a few feet to 80 feet or more, which is derived from the degradation, and, I think, decomposition *in situ*, of the clayey sandstones, clay shales, and, especially, the felspathic

intrusive rocks of igneous origin, so abundant in the district. Associated with this clay, and mostly of more recent date are superficial deposits of puddingstone, river-gravels, &c.

The intrusive igneous rocks appear indiscriminately all over Upper Sarawak as mountains and hills, and very commonly in the form of dykes, which, with some few reefs of siliceous veinstone, seam the country in great numbers between the more elevated masses. They consist for the most part of varieties of porphyrite, very decomposable, and more seldom of basalt. The volcanic action which caused their eruption would seem to have been in operation at a period subsequent to the formation of all the stratified sedimentary rocks of the district, and antecedent to only the most recent of superficial deposits. It is in immediate connection with these rocks that we find the deposits of antimony, arsenic, and cinnabar; and as there is reason to believe that they occupy fissures caused by the eruption of the volcanic rocks, and that their deposition took place after the cessation of volcanic action, we arrive at a remarkably recent date for the formation of the mineral lodes at Upper Sarawak.

Such in outline are the geological features of Upper Sarawak. Other formations and many other varieties of rocks, are to be met with in the Territory, but it is not necessary to particularise these, as they are not connected with the mineral deposits of the country, so far as we know, and are therefore foreign to the subject of these notes.

The minerals and mineral ores of Sarawak, in relation to their local distribution, may be summarized as follows, the names of those which have only been observed in traces being italicized.

District of Sarawak Proper (including Lundu and Samarahan).—Gold, Antimony, Arsenic, Argentiferous-Arsenic, Cinnabar, *Cobalt, Nickel, Manganese, Copper*, Iron Diamond, Aquamarine, *Coal*.

District of Sadong.—Gold, Coal, *Diamond, Iron, Cinnabar*.

District of Batang Lupar.—Gold, Coal, *Iron, Antimony*.

District of Rejang.—Coal, Iron, *Arsenic, Antimony, Nickel, Gold*.

District of Mukah and Bintulu.—Coal, *Antimony*.

In the districts of Saribas, Kalakah and Oyah, I have no reliable information of the occurrence of useful minerals. A number of the above mentioned species are known to have been detected in other parts of N. W. and W. Borneo beyond the limits of the Sarawak territory, viz., Gold, Antimony, Arsenic, Copper, Cinnabar, Iron, Diamond, and Coal, some in work-

able quantities and some in traces; and in addition platinum molybdenum, petroleum, catseyes, and spinelle ruby have been observed. In Sir J. Brooke's "Private Letters" mention is made of a large stone called the "Brooke diamond" which on examination proved to be a white topaz, but the precise locality whence it was obtained is not specified, although we may surmise that it was a genuine Sarawak stone.

I find also in a work on China entitled "The Middle Kingdom" (1848) mention of Corundum being imported from Borneo for the use of Chinese lapidaries; no authority, however, is cited for the occurrence of this mineral in Borneo: the note probably refers not to Corundum, properly so called, but to diamonds, brought from Landak and Sarawak.

In the above enumeration it is noteworthy that Sarawak Proper exhibits all the minerals of which traces have been detected in the other districts, and several others besides. When we consider that it is the only portion of the Territory in which a systematic search has been attempted (generally by amateurs) and that there is a close general similarity in geological constitution over the whole of the N. W. coast of Borneo, there is fair ground for conjecture that available deposits of one or more of the above mentioned minerals, will be discovered in some other localities in which traces only have been detected as yet.

Gold occurs in the form of fine sand, or minute flattened plates in alluvial deposits over a great part of Sarawak. Washings are carried on in Upper Sarawak at Bau, Paku, Gumbang, &c., in Samarahan at Sirin, in Sadong at Malikin, and in the Batang Lupar at Marup. The operations are wholly superficial, although at Marup and Bau, the principal Chinese washings in the country, the stratified clays belonging to the Sandstone formation, and containing at the latter locality decomposed porphyritic dykes have been cut into to some extent. The precious metal has never to my knowledge been regularly mined for in Sarawak, nor indeed has it been discovered *in situ* in its original matrix, except in the case of the gold contained in the vein-stones and quartz-reefs of the Antimony district, and that associated with a lode of argentiferous arsenic at Bidi. The alluvium of the limestone caverns and fissures, and especially the sands in the beds of streams have yielded sufficient to induce the natives to work in such spots. The washing is carried on partly by Malays, who are usually gamblers and work only at intervals, but chiefly by country-born Sambas Chinese. Their mode of operation has been fully described by Crawford, Horsfield, St. John, and others, and it will therefore be unnecessary to enter into any details here.

Nuggets are of extremely rare occurrence and I have never seen one of any size, but if the Chinese are to be credited, some of very considerable weight have been met with in the adjacent Sambas District. St. John mentions having seen one of 7 oz., taken from the auriferous clay at Krian near Bau, and this is the largest which I have heard reported on credible authority to have been found in Sarawak. The gold dust is usually in a state of the finest comminution, but I have seen samples from Kumpang, near Marup, composed of fine dust intermixed abundantly with thin flat plates of the metal of from $\frac{1}{3}$ to $\frac{1}{12}$ inch diameter—a form which has been ascribed to some original laminated structure in the present matrix. I am informed that similar plates have been detected in the siliceous veinstones of the antimony lodes; but where I have had the opportunity of seeing the gold in these veinstones it appeared in very minute sparsely scattered specks without a sign of running into plates or veins. The veinstones are now and again found to contain a very profitable percentage, according to the estimate of the Chinese, who quarry the stone in a superficial way, and pounds it in wooden mortars with iron rammers. One block of siliceous matrix (about 15lbs.) at Paku containing some 20 per cent of grey antimony, when thus crushed yielded about \$12 worth of gold, but this result was quite exceptional. At Jibong both the white quartz and the black amorphous siliceous veinstones are crushed, and of these two the latter is considered to yield the higher percentage of metal. Both in crushing the stone and in washing the alluvial clays and gravels the find is very uncertain, and good “hauls” seem few and far between. Marup, Bau, and Paku have afforded remunerative washings, and Sirin in a less degree. The succession of the superficial deposits in the last locality are as follows :—

1. Vegetable mould.
2. Unstratified Felspathic clay.
3. Clayey Gravel.
4. Uptilted indurated clay-shales.

The whole section to the basement-rock of clay is only 5 or 6 feet in thickness, and it is in the stratum of gravel that the gold is found, associated with small rolled fragments of cinnabar and the clay-ironstone which abounds all over the gold and antimony districts of Sarawak. The components of the auriferous gravel are granite, quartz, sandstone, impure-agate, porphyrite, &c. The surrounding country is made up of steep low hills of indurated clay-shales and clayey sandstone with yellow felspathic clay overlying, and is seamed with dykes of hornblendic trap-rocks; and a short distance to the S. and W. limestone hills appear.

The quality of Sarawak gold varies with the locality in which it is found. Thus Marup gold at \$32 to \$34 per bongkal according to the supply, Sadong gold at \$26, whilst Paku gold is quoted at \$28 per bongkal, the difference being estimate by the whiteness of the metal which is dependent on the amount of silver existing in natural alloy with it. No scientific analysis has been made of Sarawak gold so far as I am aware, but it would doubtless be very similar in result to the analysis of Bornean gold given by Crawford, which I have taken the liberty of transcribing below, as his valuable work has long been out of print.

Name of gold taken from the district which produces it.	Country where situated.	In 100 parts of gold dust.		Gold.	Silver.	copper	Silver and copper
		Dross.	Metal.				
Gold of Ombak ...	Borneo.	3.75	96.25	88.19	8.51	3.30	11.81
„ Sanga ...	ditto.	4.96	95.04	90.97	3.65	3.38	9.03
„ Lara ...	ditto.	3.83	96.17	86.11	5.90	7.99	13.89
„ Banjar Laut ...	ditto.	2.66	97.34	90.45	4.34	5.21	9.55
„ Pontianak ...	ditto.	14.05	85.95	82.99	16.14	0.87	17.01
„ Jambi ...	Sumatra	5.47	94.53	91.84			8.16
„ Sambas ...	Borneo.	9.00	91.00	83.68			16.32
„ Palembang ...	Sumatra	2.11	97.89	98.75			6.25
„ Montradok ...	Borneo.	12.02	87.98	84.09			15.91

The dust brought to market in Kuching is generally unadulterated, as the mysteries of galvanic gilding are as yet unknown there. There is little risk in purchasing if ordinary care be exercised.

With regard to the annual produce of gold in the Territory, there are no reliable data for even approximating the total amount produced. Mr. Low of Labuan—whose work, in spite of its being somewhat out of date, is the most trustworthy yet written on Sarawak—places the yearly export of gold from the Territory at 7000 ounces. Although nominally all gold carried out of the country must be declared, it is beyond doubt that quite as much leaves Sarawak in a private way as is declared to the Export Office in Kuching, while a still more considerable portion of the annual out port is bought up and remains in the country, without in any way showing in the trade returns. The same remark will apply to the produce of diamonds; and in the “Summary of Exports” given below it must be borne in mind that the figures are purely nominal, and represent amounts certainly far below the minimum value of even the annual export of these two minerals—much more so of the net annual produce.

In connection with the consumption of gold in the Territory, it may be remarked that none of the savage tribes of this part of Borneo seem ever to have made use of this metal notwithstanding their intercourse with Malays, and in a less degree with the Chinese, during at least several centuries past. I have never known an instance of a Sea-Dyak or Land-Dyak, a Kyan or Bakatan seeking gold on his own account, and manufacturing it into any description of ornament, however rude.

When we endeavour to trace out the origin of the gold in Sarawak, we find the immediate source of the metal, in the gravels and alluvial clays and in some of the clay-shales, which so thickly mask the older formations in N. W. Borneo, and out of these beds it is being swept continually by running water. It is evident however, that so far we have traced the source but a single step back; and the conclusion at which I have arrived, from observation of a considerable number of sections in different parts of the country, is that the auriferous strata of Sarawak Proper are derived immediately from the waste of siliceous and porphyritic dykes, associated with the system of antimony and arsenic lodes developed in that locality. Similar strata however in other localities (the Batang Lupar washings for instance) appear rather to have been rearranged more than once; so much so, in fact, that the original home of the gold they bear can no longer be guessed with any approach to certainty: and the only clue to the problem is to be found in the circumstance that invariably in these latter districts there is evidence of considerable metamorphic action among the constituent rocks of the several localities. It is highly probable that much of this gold originally lay in quartz rock, as is the case in many places in Sumatra and in the Malay Peninsula, and *may* be the case to a limited extent in the less known parts of Sarawak; but even if auriferous reefs are discovered at a future day in accessible situations, it is more than doubtful whether they will afford a field for the European speculation, especially since an analysis of a quantity of the auriferous veinstone at Bau, by a competent European metallurgist, has failed to give such a result as to tempt further operations.

SILVER AND ARSENIC:—Some years ago a lode of native arsenic was worked at Bidi in conjunction with the antimony at the same spot, but the mine was subsequently abandoned as the ore scarcely repaid the cost of export. Realgar and Orpiment were observed, but not in quantity; the former is found in traces in the Upper Rejang, a district wholly unexplored by Europeans, and in the Baram. Argentiferous arsenical ore also occurred at Bidi, and an attempt was made to extract the Silver and gold

contained in it; but this project was also abandoned as unprofitable, the percentage of the precious metals in a ton of the residue left by smelting out the Arsenic being too small to repay the cost of their extraction.

Silver is unknown in the Territory, except in the connection here stated, or naturally alloyed with the gold. It is not improbable that the argentiferous arsenic at Bidi may be found richer in silver than has yet appeared, but the analyses made heretofore have discouraged this hope. A ton of the ore being calcined, yielded the following result:—

	oz	dwt.	gr.
Silver.....	5	16	8
Gold.....	1	11	4

This was considered an average sample, although slightly higher percentages were obtained by another trial.

MANGANESE, COBALT AND NICKEL:—The first of these minerals is found in small quantities in the Bidi mines, but is not, I believe, sufficiently abundant to be of any practical value. Cobalt and Nickel I have not met with myself, but Mr. Low has the following passage in his “Sarawak” on their occurrence:—“Nickel is found over the whole Territory of Sarawak, particularly in the gold and tin (*sic*) districts; in the former it is very abundant, combined with iron and Cobalt: it has not yet been worked.”

IRON is disseminated throughout the whole Territory, and all the clay-shales and sandstones are more or less ferruginous; those in the gold districts being often impregnated with the peroxide. No deposits of iron-ores are known in this country of any commercial importance. The richest specimens come from the Upper Rejang. The Kayan tribes inhabiting this district smelt their own iron, using charcoal only, in their own rude furnaces, and the steel they manufacture is preferred to that of European make. The ores I have seen brought down from Balui, the right-hand branch of the Rejang, are (1) a very pure oxide with metallic fracture and strongly magnetic, and (2) a botroidal argillaceous ironstone, not magnetic, with dull purple clayey fracture, very hard, and much worn and rolled. This latter ore is said to be dug out of alluvial clays.

A clay-ironstone having a peculiar scoriaceous appearance is scattered though the alluvial clay of Upper Sarawak and is especially abundant in the gold and antimony districts—indeed

one meets this ore all over the country. It is frequently rich enough to show a metallic fracture and bears a close resemblance to the ironstones described by Horsfield as appearing in such profusion in the tin-mining districts of Banka. I have never observed this ore, however, in Sarawak in the extensive veins and reticulations mentioned by him; but, if one may be allowed to form an opinion from the written descriptions only of Horsfield and Logan, these iron ores belong to the same class as the Ironstone of the former writer, and the Lateritic iron-ores of Logan's writings on the Malay Peninsula.

COPPER LEAD AND TIN.—The first of these minerals has been detected in very unimportant traces in Upper Sarawak on the Dutch border; the two latter, though often reported, have not been discovered even in traces. Galena is *said* to have been obtained in the vicinity of Bidi, but I am not in a position to vouch for the accuracy of the report. Copper occurs in minute quantities in the form of green and blue carbonate in connection with the antimony lodges at Busan, but there is no evidence at present to lead us to suppose that any workable deposit of Copper ores will be discovered in Sarawak. As to Tin, on the contrary, there is reasonable ground for expecting that it will be found to exist; having regard to the close similarity in geological constitutions between certain parts of the Territory, and the richly-stanniferous localities of Banka and Malacca.

ANTIMONY has long been known as the staple mineral export of Sarawak. Its ores are distributed over the whole of the Territory as well as being found beyond the frontiers in Brunei and in Dutch Borneo; but they have not been ascertained to be in workable quantity in any part of the island except in the district of Upper Sarawak (Proper), where, however, all the more accessible deposits are exhausted.

The most productive localities worked have been the Busan veins, the Jambusan, Busan, and Piat surface ore and the Bidi lodes and surface ore. At all these places, with perhaps the exception of Bidi, the out-put has either ceased altogether, or has greatly decreased during the past three years, but a great deal of inferior ore is still turned out. Bearing in mind the history of the mining operations at Jambusan, a new find may yet be heard of even in the abandoned working—so easy is it in a country densely covered with jungle, like Borneo, to go on working for months and years within a few yards of a valuable deposit which is revealed at length by mere accident. In addition to the above-mentioned localities, antimony has been marked

at Grogo and Sikunyit; and it has been observed in traces between Ahup and Gumbang, at Sirin in the Samarahan, in the Sadong district, at Marup in the Batang Lupar, and in the Intabai and Poi tributaries of the Rejang river, and one good specimen of sulphide has come under my notice from the Kagan districts of the Upper Rejang.

These wide-spread traces cannot be referred to a single centre of dispersion such as it might be supposed the Upper Sarawak field would present. They point to the presence of one or more undiscovered accumulations of antimony ore to the east of Sarawak Proper, though whether within the boundaries or at a short distance beyond, cannot now be said. In Kanowit the traces are tolerably abundant, but their great distance island renders it vain to hope they will be followed up for many years to come, if at all.

The ores commonly worked are native antimony; gray sulphide, and the "oxide" or "red ore" (oxy-sulphide). Native antimony occurs in the form of worn rounded pebbles in alluvial flats in the immediate vicinity of the vein-bearing limestone, and especially in the gullies and crevices so characteristic of this rock which are always more or less filled with a debris of clay and fragments of veinstone and ore. My brother—to whom I was indebted for many of these notes—informed me that he once observed native antimony forming part of a vein, and in this single instance it was scattered throughout a small horizontal lode of the sulphide. The ore in this form is not found in large quantities, but as it contains a minimum of impurities, approaching more nearly to regulus of antimony than any of the other varieties, and therefore requiring no preparation before being exported, it is always secured where met with. The Busan hills have proved the richest depository of this ore.

The oxide, like the foregoing ore, is generally obtained in rolled fragments and pebbles which are often seen to be only blocks of sulphide, partially oxidized, and preserving their original lamellar structure. It is found in the same situations as the native antimony, but in much larger quantities. It has been hitherto exported in its rough state, and is the least valuable of the ores of antimony owing to the difficulties it presents in reduction. The largest boulder of which I have heard weighed some 8 cwt., but the fragments are almost invariably small, weighing from a pound to thirty or forty pounds. The chief supply has been obtained from Boan, Piat, and Paku localities around the base of the Busan hills.

By far the principal part of the antimony, however, is afforded by the sulphide or common gray antimony, which occurs both in the form of lodes in the limestone rock, and in deposits of rolled boulders in the valleys contiguous to the hills bearing these lodes. These latter sources of the ore are now worked out, and the supply is dependent almost wholly on the vein-mining. The percentage in ores worked, runs from 18 to 80 per cent. The Ahup ore, of which only a few boulders have been met with is the richest known, giving a percentage of 80 per cent of pure sulphide. But this is exceptional; in practice the ores if very rich or very poor are mixed with stuff of average quality (No. 2.) preparatory to smelting. The bulk of the ore has a distinctly lamellar structure, and commonly has a shining steel-gray lustre when freshly fractured; sometimes it is iridescent, presenting a rich play of blue, violet and crimson hues like variegated copper-ore. The poorer varieties exhibit a starry pattern of needless radiating through the white veinstone; or the antimony will traverse the matrix in long slender spikes, or be disseminated in specks in the poorer sorts. More rarely one finds masses of tangled acicular crystals which are now and then endomorphous in hexagonal prisms of quartz crystal. The gangue is generally siliceous, sometimes amorphous, sometime crystalline, or, less commonly calc-spar (rhombic); and when a vein of white siliceous gangue is followed into the rock, it invariably runs into a dark gray amorphous siliceous veinstone, of extreme hardness and with little or no ore in it. This dark-coloured veinstone appears with the antimony in all situations and the ore is always intimately mixed with it, the stone itself when magnified being seen to be thoroughly impregnated with the sulphide in the form of minute needles. As a general rule vein-ore is rich, but runs poorer as the lode is worked in, the block spar gradually preponderating and ultimately replacing the antimony altogether. Lodes in which the matrix is calc-spar are rarer than those in which the gangue is siliceous.

The arrangement of the contents of a vein often differs entirely in portions only a few feet apart: calc-spar, black-spar, crystalline white quartz, and antimony being intermingled confusedly one with another—each one running for a few feet or inches in a narrow ill-defined band and then being lost in some other; but in other lodes uniform bands of calc-spar or quartz will be found coating the walls of the fissures, with a single rib of ore running between. Instances have occurred of large masses of sulphide rich on the surface being found, when worked down to the limestone, to terminate in an insignificant vein of very poor ore; exactly as if there had been a continued overflow-

ing and accumulation of ore from a kind of top-hole, which is represented by the small vein.

The veins are natural fissures in the limestone, having their walls usually clear and well defined, and the adjacent rock is seldom metamorphosed to any noticeable degree. In the Busan hills the lodes have a general N. W and N. S. and strike and dip at angles varying from 20° to 50° , the amount of dip not being a constant in the same lode; but in the Jambusan valley, about a mile distant, a lode was found striking almost due E. and W. and this was at a considerably lower level than the Busan veins, of which a series of four or perhaps five distinct lodes is to be observed cropping out in one spot, each above the other, with short intervals. The lodes at Bidi are said to dip at a very high inclination, but I have had no opportunity of examining this locality. The working face ranges from six feet to a few inches in depth, and the yield of any single vein is very intermittent.

The adventitious minerals, found associated in the vein with the sulphide, are gold and copper in the gangue, and gold, silver, native arsenic and realgar in the ore. The last-mentioned sometimes spots the sulphide of antimony with small pockets of orange-red crystals, and the ore at Bidi is not unfrequently stained red from the same source. The existence of quicksilver also in some form or other is attested by the presence of globules of metallic mercury in the flues of the reverberatory furnaces, where it has condensed after sublimation in the smelting chamber, and has been deposited together with the white oxide of antimony.

In seeking to decipher the geological sequence of events which resulted in the produce of the system of antimony veins in upper Sarawak, the observer is at once brought face to face with rival theories of the production of mineral veins as a whole. There is no evidence to indicate that the antimony lodes derive their metallic contents by any process of segregation from the rock in which they lie, although portion of the gangues may have been locally so derived; and the true interpretation of the phenomena they present is therefore limited to the inquiry, whether the various minerals were injected in molten state into the including fissures, or were deposited gradually and from solution, by the passage of hot spings through the limestone rock. I do not feel competent to give an opinion on a theoretical matter of this kind, which, to be at all reliable, must be founded on a wide knowledge of strictly chemical geology; but I may here state that M. Gröger, a geologist and mining engineer employed by

the Borneo Company to report on the antimony mines, is decidedly in favour of the aqueous, as against the igneous theory of the origin of the antimony.

QUICKSILVER. The mineral was discovered *in situ* about seven years ago, by the indefatigable exertions of Messrs. Helms and Walters of the Borneo Company Limited, who prospected over the whole of Sarawak Proper, and ultimately succeeded in tracking the small fragments of cinnabar that are scattered over the district, to a hill on the right bank of the Staat river, and between it and the Sibugoh mountains.

During the progress of the exploration, a rough but serviceable sketch-map was executed, embracing Sarawak Proper and the Upper Samaraham, on which the positions of the principal deposits of antimony and cinnabar will be found accurately marked.

The Hill containing the cinnabar—for it is in this form as usual that the quicksilver occurs—is known by the name of Tagora, and is, or rather was, a steep twin-peaked mass of semi-metamorphic rock, rising to an elevation of about 800 ft. above the sea-level, in the upper parts of which the ore is found deposited capriciously in strains, pockets and strings, with now and again a little metallic mercury.

The component rocks are argillaceous shales, with sandstones interbedded; these have been very extensively disturbed and contorted, and the former are as I have said, partially metamorphosed into an impure state, glittering with cubical iron pyrites, and, in the higher portion of the hill, full of cutters of carbonate of lime. Nodules of black shale occur here and there in the state which is, in appearance, amygdaloidal, through being often thickly spotted with calc-spar, baryta, and pyrites. Some layers of sandstone which I observed cropping out at a very high angle on one of the peaks, did not seem to have been affected in the same degree with softer shales by the metamorphic action, and still retained their normal structure, though hardened to such a degree as to be most refractory in working.

The ore is found in the slate, rarely in the sandstone, and, as is the case with all known deposits of Cinnabar, is distributed with great irregularity in the matrix. Hence the yield has proved extremely variable, and at times the ore has seemed to be lost altogether. No such thing as a lode can be said to exist, though short strings are met with. One of these attained a face of six inches, and was traced down to a depth of many fathoms.

The most considerable quantity of ore has been gained, not by vein-mining, but by washing in the felspathic clays flanking the western aspect of the hill. These clays afforded pure stream Cinnabar in great abundance, as well as hundreds of rich boulders of ore-bearing rock that had been denuded from the upper parts of the hill. This source of wealth, however, was limited, and may be regarded as exhausted.

A search for fresh deposits has been instituted from time to time. Traces of Cinnabar have been detected behind the Sibugoh mountain and in the Samaraham and Sadong districts; and traces of metallic mercury have been reported on good authority at Marup in the Batang Lupar; and at Gunong Gading, a few miles to the west of Tagora, ore has been discovered *in situ*, and is being worked. The Gading deposits are altogether smaller and much poorer than those at Tagora. The general geological features of the two hills are similar, but the matrix at Gading is more siliceous and more highly metamorphosed, though at the same time decomposing rapidly on exposure to atmospheric influences, as is also the case with the Tagora rock. The character of the Cinnabar differs from that of the Tagora deposits, being soft and crystalline, and the ore in the stream-washing is small and very friable, and so abundantly mixed with iron-pyrites as to make it impossible to separate the two minerals by simple hand-washing.

As with the antimony there is evidence of the association of minute quantities of quicksilver, so too, antimony (sulphide) has been observed in juxtaposition with the Cinnabar in the same fragment of veinstone at Gading.

With regard to the origin of these deposits of Cinnabar, it is almost certain that they were produced by the passage of heated vapours bearing quicksilver and sulphur in a state of sublimation, which were deposited by the cooling of the vapours as they approached the surface of the earth. The peculiar and irregular mode of deposition of the Cinnabar, and the facts that the lower the miner goes the less abundant the ore becomes, and that no definite "run," or fissure vein, is observable, all point in this direction. It is confirmatory of this view, that the surrounding shales and sandstones are all more or less highly impregnated with peroxide of iron, whilst in the metamorphic ore-bearing rock, iron is scarcely visible except in the form of pyrites, i.e. in combination with sulphur, which can only have risen from below in a state of sublimation, and has seized on the iron and collected it in this form. Assuming a large proportion of sulphur in the

local subterranean exhalations containing quicksilver, the formations of both pyrites and cinnabar may be readily explained.

COAL is found in many localities on the N. W. Coast of Borneo and crops up in the Sarawak Territory at Simunjan, at Lingga and other spots in the Batang Lupar district, in the Rejang, and in the Mukah and Bintulu rivers. It was formerly worked at Sadong, and the mine has recently been re-opened by the Government, and now supplies regularly a small quantity of fair steam coal. For the past two years an exploration of the Lingga seams has been in progress, and it is hoped that this field will be shortly worked on a large scale. The other outcrops of coal of importance are those of Mukah and Rejang: both in such inaccessible situations as to be for the present quite useless, although, so far as is known, of good quality and considerable extent. The varieties of the mineral found are anthracite and cannel coal, both of which appear to be remarkably free from pyrites and sulphur. The Cannel coal has been found to give a very small percentage of ash (1.20 according to an analysis by Dr. Stenhouse) but this advantage is counterbalanced by the presence in it of considerably more Nitrogen than is generally exhibited by such coals. The ordinary Lingga coal is very nearly identical in composition, as regards the proportion of carbon and hydrogen, with the Hartley-Newcastle coals, as Dr. Stenhouse has lately shown by the following analyses conducted in duplicate.

	Carbon	Hydrogen	Sulphur	Oxygen & Nitrogen	Ash
Sarawak Coal	81.41	5.47	0.68	4.47	8.04
S'wak Cannel Coal	72.21	5.43	0.85	20.31	1.20
W. Hartley Main	81.85	5.29	...	...	...
Newcastle Hartley	81.81	5.50	...	...	...

It would be premature to take these analyses of small samples, however exact, as affording reliable data on which to base an opinion as to the value of the bulk of the Sarawak Coal. Nevertheless the trial of the Lingga coal lately conducted on board S. S. "Delhi" and "Baroda" (Peninsula and Oriental Company), go rather to confirm, than to throw discredit on the laboratory analyses. Two 40-ton samples were burned under ordinary conditions of wind and speed, on board these vessels, and the coal was found with no more than the usual care from the stokers, to burn clearly with little smoke, and leave a residuum of only some 16 per cent in the furnaces, consisting of light and easily broken clinker. It would seem, however, that under severer test-conditions the coal would be found to burn a good deal faster than the best North Country Coals, unless mixed with good ordinary steam-coal. I should add that

these samples being procured under difficulties as to working appliances and carriage, did not fairly represent the condition in which the mineral would be put into the market after mining operations had been regularly opened, and therefore the results obtained are all the more encouraging.

DIAMOND: AQUAMARINE.—There is some reason for believing that the diamondiferous deposits of Sarawak are more valuable than has yet appeared to be the case. No systematic operations in the search for these precious stones have ever been carried on in the country. The only people who pursue diamond-washing as a means of livelihood are the poorer Malays, who are mostly gamblers, and carry on their work in a way very desultory and imperfect. Mr. Gray, who arrived in Sarawak last year with all necessary appliances for this kind of mining, and who had three years previous experience at the Cape fields, commenced operations in the Sentah river, but relinquished the attempt as unprofitable after an essay of ten days' or a fortnight's duration. I have been informed that in the opinion of the native diamond-washers, this gentleman never reached the true gem-bearing stratum; which may or may not have been the case. However this may be, a two weeks' exploration cannot be considered very satisfactory. One frequently hears of stones of good size and water being disposed of in Singapore as coming from Sarawak, and some are to be seen in Kuching now. They not seldom exhibit a pure lemon-yellow tinge, which is different from the straw colour of the Cape, and more valued. The large diamond (76½ carats), brought over from M'rau in the Sikaiam district of Dutch Borneo a year or two ago, is proof that stones of very considerable size are to be found in the island.

The Sentah is a tributary of the Penrissen branch of the Sarawak river. It is from this branch that Aquamarines are brought to Kuching. They seem to be very rare, and the only one which has come under my own notice was a mass of flaws, and useless as a gem.

To sum up the preceding notes. Of the known minerals of Sarawak, Antimony and Cinnabar are the only ores that have been explored on a large scale; of these, the difficulty of obtaining the first in remunerative quantity is daily increasing, while the yield of the second, at no time extraordinary, is capricious in the extreme. Arsenic, Gold, and Diamond have either proved failures, or do not tempt European capital. Coal has been tried and found wanting; but later discoveries with respect to its extent and quality, justify a somewhat confident belief that the

indubitably large deposits of this mineral in Sarawak, will shortly be re-opened on a scale not heretofore attempted in connexion with mining operations in this part of the East.

As the evidence stands, therefore, Sarawak cannot be looked upon as a mineral-producing country. What discoveries may be made in the future it is of course impossible to foretell; but it is not unreasonable to anticipate fresh discoveries of Antimony and Cinnabar; and, judging from the geological analogies existing between the N. W. Coast of Borneo, Banka, and the Malay Peninsula, of ores of tin and lead also. Such discoveries would be of much importance to the material welfare of Sarawak, and if made in any of the Sea-Dyak districts would be doubly beneficial. It is a regrettable circumstance that the Borneo Company—who hold a monopoly of all minerals in Sarawak, with the exceptions I believe, of coal, gold, and precious stones—have never instituted any system of prospecting the country beyond the limits of Sarawak Proper. It is true that their officers have now and again been despatched to look up traces of minerals, and have spent a few days in so doing, when weeks would have been insufficient for the fulfilment of the object in view. A superficial examination of a district in which strong traces of a mineral have been observed is, if unsuccessful, worse than no examination at all, for it operates as a preventive against more thorough search being undertaken at a future day. The exploration for minerals in an open country is a sufficiently protracted and laborious affair—how much more so in a land like Borneo, densely clothed with a luxuriant vegetation.

In conclusion, whatever minerals may be awaiting discovery in the Territory, their importance can only be relative in comparison with that of the coal fields of N. W. Borneo. If these coal seams are available as a source of good average steaming fuel—and the partial statement of evidence which I have given above is most favourable to the idea that they are so available,—the probability is that they will be worked in Sarawak; and in that case their proximity to the great commercial emporium, and perhaps future naval arsenal of Singapore, will invest with a new interest this country, which, although playing a useful part in the gradual civilization of Borneo, and in the protection of trade on its coasts, has not otherwise any strong claims at present on the attention of the outside world.

COMPARATIVE STATEMENT OF THE ANNUAL EXPORT OF MINERALS AND MINERAL ORFS
FROM THE SARAWAK TERRITORY.

Years.	Antimony Ore.		Sulph. Antimony.		Oxide Antimony.		Cinnabar Ore.		Quicksilver.		Gold.		Diamond.
	Tons.	Value.	Tons.	Value.	Tons.	Value.	Tons.	Value.	Flasks.	Value.	B'gkals	Value.	Value.
1864	488 ¹⁰	\$ 9,762	..	\$ .....	.....	\$ .....	.....	\$ .....	.....	\$ .....	309½	\$ 9,482	\$
1865	463	" 9,260	.....	" .....	.....	" .....	.....	" .....	.....	" .....	192½	" 5,394	" 1,960
1866	438	" 10,100	150	" 3,750	.....	" .....	.....	" .....	.....	" .....	75	" 2,250	" 300
1867	147 ² ₃₀	" 3,000	.....	" .....	.....	" .....	.....	" .....	.....	" .....	233	" 6,998	" 500
1868	1,710 ¹⁰ ₃₀	" 34,209	.....	" .....	.....	" .....	25 ¹⁴ ₃₀	" 2,547	.....	" .....	29½	" 890	" 355
1869	1,444 ¹⁴ ₃₀	" 61,385	.....	" .....	.....	" .....	125	" 47,125	.....	" .....	574	" 14,228	" 1,360
1870	1,699 ¹² ₃₀	" 61,730	.....	" .....	.....	" .....	33	" 8,396	732	" 22,692	193½	" 5,879	" 662
1871	978 ¹⁷ ₃₀	" 41,190	300	" 10,500	.....	" .....	.....	" .....	776	" 24,992	165	" 4,952	" 1,050
1872	1,788 ⁸ ₃₀	" 86,926	533 ⁷ ₃₀	" 25,351	.....	" .....	.....	" .....	1,733	" 71,583	226¾	" 7,485	"
1873	.....	.....	1,667	" 88,197	342	" 10,672	.....	" .....	1,505	" 86,355	189½	" 6,262	" 50,700*

* Including the large U'rau Diamond.

BREEDING PEARLS

BY

N. B. DENNYS PH. D.

Read before the Society on the 28th February, 1878.

MANY residents in Singapore, and more especially Members of this Society, have heard of "Breeding Pearls," or Pearls which, as alleged, have under certain conditions the power of reproducing fresh specimens. My attention having been drawn to the subject shortly after my arrival in the Colony, I made enquiries in all likely quarters, and propose to lay the results before this meeting. When I commenced these enquiries I had no particular theory to support either in favour of, or opposed to, this apparently incomprehensible matter. And what I now intend to do is to shortly state (1) What is known of the origin of these objects by their possessors, and the process by which they are held to reproduce themselves; (2) The evidence I have been able to collect respecting their existence and a description of what I have myself seen; (3) The objections raised against the possibility of such an alleged reproduction and, (4) Some concluding remarks regarding certain other natural occurrences which may be held to confirm the possibility of an event as yet inexplicable by even advanced scientists.

The Pearls in question are reputed to come chiefly from Borneo and Java, although found in nearly all islands of the Archipelago, and even in Singapore; there does not appear to be any specific native name for them as distinguished from ordinary pearls. As regards appearance, those shewn me resemble the ordinary jeweller's pearl in look, though slightly more irregular in shape. The largest of regular shape I have yet seen is something over three sixteenths of an inch in diameter, though an irregularly formed one is over $\frac{1}{4}$ inch in length, by $\frac{3}{16}$ ths. in width, while the smallest is a mere pin-point of microscopic dimensions. As regards substance, they are alleged to present exactly the same laminated section as the ordinary pearl when cut, and a lady, resident in this Colony, informs me that

Professor Huxley examined one at her request, and subjected it to numerous tests, of which he reported the result to be that it was absolutely indistinguishable from the ordinary pearl used for jewelry.

The process by which reproduction takes place involves only very simple preparations. Four or five large sized pearls (most people have begun with three) are placed in a small chip or other box with as many grains of uncooked white rice as the experimenter chooses—from 15 to 30 are usually used. Absolute freedom from disturbance is, by some, alleged to be necessary for the formation of the new pearls, while others deny that this makes any difference if they are not unduly handled or shaken. If examined at the end of a certain period (about a year) objects resembling small seed pearls will be found strewn about the bottom of the box, while in many cases the original pearls themselves will be found to have increased in size. If again left untouched for a further period of six months or a year, and then examined, some of the seeds will be found to have become larger, while fresh seeds will have formed. Each grain of rice now presents a curious appearance. A small circular *bite* seems to have been taken from the end of each, the number of seed pearls agreeing with the number of grains thus affected.

The lady resident above referred to having kindly offered to shew me her collection, I saw it at the end of December last. It consisted of about five large or medium sized pearls and, as nearly as could be estimated, about 120 small sized pearls, varying from the most minute speck to a size large enough for use in certain descriptions of jewelry. Every grain of rice was, so far as I could see, marked as before described—looking in fact as if some beetle had gnawed away a portion of its end. She informed me that the larger pearls she shewed me had been in their present box for about 20 years; that she had only put four or five into the box when it was just closed; that, except to shew to persons interested, the box had always been kept shut; that any tampering with it had been impossible—to say nothing of the fact that no one was likely to have strewn seed pearls in it for the purpose of playing a practical joke which might not even attract attention for a lengthened period.

Shortly after seeing the pearls above mentioned, good fortune led me to enquire of Dr. Rowell, the principal Medical Officer of Singapore, what he knew about the matter. It so happened that I could not have applied to better authority, Mrs.——having for some years possessed and bred the pearls in question. I give her experience in her own words, her kindness in furnishing the

account being most generously supplemented by her sending the box containing the pearls for my inspection. Mrs.—— writes as follows:—"I had three 'Breeding Pearls' given me in June or "July 1874. On the 17th July I shut these three up with a "layer of cotton wool above and below them and some few "grains of a very fine rice, (called here "Pulot" rice?) On the "14th of July 1875, we opened the box in the company of two "or three friends and we discovered *twelve* of sizes—the three "original ones standing out distinctly by their greater size; "though some of the newly bred ones were by no means insignificant to look at. One or two were about the size of a pin's "head and perfectly round. The rice looked crumbly and worm-eaten.

"The size of the three breeding pearls both my husband and I "thought considerably larger. I had made a rough drawing "of their appearance and size, and you can see the boxes for "yourself.

"I have started afresh again with five big ones lately given "me, three of the old originals, and I think the fifth is one of "those bred in my box. But this I could not vouch for.

"I send the two boxes and shall be glad to have them back "when you have done with them."

I may add that the rice in the boxes sent was all "bitten away" as in the other case. I feel certain that the "bite" has been produced by some living agency, and that it could not have been produced in any other way.

Having been informed that, Mrs.——of the local Girls' school, could give me some information on the matter I called on that lady and she kindly told me all she knew. This was exactly to the same effect as above described, with the further item that "breeding pearls" were in all cases originally taken from pearl oysters, and that when about to "breed" a small black speck made its appearance on some portion of the pearl, which speck continued to be visible so long as the breeding process continued. I then wrote to a gentleman who I was informed had himself bred a considerable number—Mr. H. B. Woodford—who very kindly furnished me with a series of notes which I transcribe in almost his own words:—

Breeding pearls are found in several of the oyster and clam species, including those known as *Tridacnæ* with a fan shaped shell. The shells yielding them abound chiefly on the coast of Borneo, but they are also found throughout the Malayan Archipelago and even in Singapore. I found one at Tanah Merah

Kechil beach. Many people believe that they come to better perfection if kept in sea water. I have reared mine in closed boxes, with Pulot rice strewn loosely around them and the whole covered with a layer of cotton silk, though Mr. L. J. Scheerder has successfully reared some in fresh water. I am not able to say what is the average percentage of these pearl-producing shells, but out of 15 or 20 I picked up at Tanah Merah I only came across one. Mr. P. Marcus tells me he has extracted them from all descriptions of bivalve shells, the larger the shells the larger being the pearls. In one case he took a very large one from the *Tridacna gigas*, or giant clam, (of which a specimen may be seen at the foot of the stairs leading to the Raffles Library.)

The pearls when discovered are usually found embedded close to the valves of the shell, though in some cases found adhering to the fish. There appears to be no certainty as to size, the breeding pearls varying like the ordinary ones, though the rule as to the largest being contained in the largest shells does not in the latter case hold good.* They are almost invariably spherical when found, but, when commencing to breed, change their shape to a more or less irregular oval, with layers of scales on them visible to the naked eye. In some cases the scales are themselves spherical.

As regards the time occupied in "breeding," Mr. Woodford names a very much longer period than that specified by the other correspondents who have so kindly answered my enquiries. He states that it usually takes eight years for a seed pearl to increase to four times its original diameter, i. e. about $\frac{1}{6}$ th of an inch, though he has seen one over $\frac{1}{4}$ inch in measurement produced in that period.

After a certain time (which appears to be *uncertain*) "breeding pearls" die and change their lustrous colour to a dirty flake white, the outer scales appearing to have peeled off. Mr. Woodford attributes their formation to insects, though this otherwise feasible theory is at variance with all received beliefs as to the formation of the pearl within the oyster.

Several other residents have informed me that they have seen breeding pearls and their young (if the term be admissible) under circumstances which left no doubt as to the *bona fides* of their exhibitors. I have however doubtless given names enough to help us to a dispassionate discussion of this curious freak of nature.

The evidence *against* the existence of "Breeding Pearls" may be classed under two heads, viz; the results of positive experiment; and a scientific demonstration of the absolute impossibility of Pearls breeding Pearls. As regards the former, Dr. Robertson, well known to all members of this Society, allows me to use his name in stating the following facts. Having been informed that not only would pearls breed, but that a resident in Singapore had actually added to her income by selling the pearls thus produced, he obtained four or five specimens which were carefully sealed up at the Singapore Dispensary in a box, with grains of rice, as directed by the donor. This operation was performed by Dr. Robertson in the presence of Dr. R. Little and Mr. Jamie and the box was then put away. At the expiration of the period directed, the box was opened in presence of those gentlemen (the seal being intact) and the result was—nil. No trace appeared either of pearls, or of anything which could form a nucleus around which a pearly growth might in time take place. So far as it went, that experiment was conclusive and others have related to me a similar experience. Mr. C. K. E. Woods, Solicitor to whom I had written for a book supposed to contain a notice of these pearls answered as follows:—

"I have not found the book you want, but I have heard from several natives and also from a few Europeans that pearls do breed when packed in a box or bottle. I tried the experiment once but did not succeed in increasing the stock."

So far as we have yet got then we have the positive testimony of residents, whose words are beyond cavil, that these pearls *do* breed. I have seen with my own eyes a collection of pearls which either "grew," or were put where they are by human hands. To say nothing of the fact that none of my witnesses would invent a gratuitous falsehood, I am able to cite six cases, in three of which the parties, without any previous communication on the subject, certify to the same occurrence. Against this we have the equally reliable testimony of others that in their own cases attempts to "breed" such pearls have been downright failures. Negative evidence is, however, always weaker than positive. Some year or two ago, for instance, I and some other friends imported a selection of English flower seeds. Not one of 32 varieties in my own case (and in the majority of others) came up, but one recipient was more fortunate. Now all our negative evidence that the seeds would *not* grow was of course set aside by the simple fact that in one case they *did* grow. Flower seeds are of course supposed to grow, and it may be urged that flower seeds and pearls can hardly be classed together as regards reproductive qualities. But the incident may serve as an illustra-

tion of the difference between negative and positive evidence. I must confess that twenty failures to breed pearls would, to me, be quite set aside by one successful experiment—and so, I suppose, they would to the other members of this Society.

The scientific objections to the possibility of pearls “breeding” cannot however be overlooked. The oyster or mussel pearl is, as everybody knows, usually the result of a mucus secretion deposited by the animal on some (it may be microscopic) foreign substance, though I believe this foreign substance is not always to be detected by analysis. Now under no conceivable circumstances can mucus *breed* mucus when it has once hardened into the lustrous nacre of a pearly surface. Without, as I have said, wishing to support any specific theory, I should be inclined to suspect that the pearls produced result from the labours of some insect which existed in the original oyster, and as a foreign irritant body caused the deposition of a pearly secretion; and it may be that this insect exists and breeds in rice under certain circumstances: and that the original pearls have very little, or perhaps nothing, to do with the production of new ones.

Finally it may be worth while to cite another instance of an apparently incomprehensible freak of nature in a somewhat similar way. Mr. Frank Buckland, the well known naturalist, in the 2nd Volume of his “Curiosities of Natural History,” relates (p. 128), that his attention was excited by an advertisement setting forth that an old China dinner-plate, which had been in the possession of its owner’s family for nearly 300 years, had broken out in an eruption of crystals, the forms of which resembled shrubs, flowers, &c. It was put on exhibition at one shilling a head, and Mr. Buckland went to see it. “On examination with “a magnifying glass,” he says, “I observed numerous excrescences of a whitish opaque substance, apparently growing or “extending themselves out of the centre and rim of the plate, “each supporting upon its surface a portion of the actual enamel “of the plate. The largest eruption (if it may be so called) is “about the size and shape of a fourpenny bit, and it has raised “up a portion of the enamel above the surface of the plate to “about the height represented by the thickness of a new penny “piece” Mr. Buckland then gives further particulars of this singular growth, concluding with the remark “I have not the slightest doubt that this is a natural production; that the material “is of a mineral parasitic growth resulting from some chemical “decomposition of the clay of which the plate was originally “formed.” Now, it will, I think, be allowed on all hands that the idea of a China plate 300 years old producing a “growth” of any sort is as unexpected and unexplainable a phenomenon as

can well be imagined. I have cited it simply as a parallel to the subject under notice—the apparently spontaneous production of pearls. Further information on this latter subject will doubtless be acceptable to the Society. Granting the truth of all that is alleged respecting Breeding Pearls, we have not at present got beyond Topsy's "Spect they growed."

I may add that I have been informed that both Sir J. Brooke and Admiral Keppel have made mention of Breeding Pearls in their published works. I can only say that a tolerably thorough search through the Raffles Library has not enabled me to find the notices in question, and the present Raja Brooke of Sarawak told me he did not know of them. It is of course possible that, amidst the hurry of more important avocations, I have missed them. If so I shall be greatly indebted to any one who will point them out.

N. B. DENNYS.

DIALECTS OF THE MELANESIAN TRIBES IN THE MALAY PENINSULA.

(*Being Extracts from two Letters to H. E. Otto. Böhtlingk,
Member of the "Imperial Academy of Sciences at
St. Petersburg."*)

BY

MIKLUCHO-MACLAY.

[TRANSLATED FROM THE GERMAN.]

Read at a Meeting of the Society, held on the 6th May, 1878.

[Extract from Letter I.]

"MY desire to know something about the inhabitants of the interior of the Malay Peninsula, and to ascertain their position in relation to Anthropology, induced me to undertake this journey into the Peninsula. It also appeared to me of importance not to delay it, for I know from my own experience that the solution of this problem will become more difficult as time elapses, and we shall only reach what is likely to prove less and less reliable as a *point d'appui* for satisfactory conclusions. For example, the original language of the *Orang Utan* (1) of Johor, is constantly becoming more and more displaced by Malay. Not only is it disappearing year by year, but the death of every old man (acquainted to some extent with the language of his forefathers) creates a fresh gap never to be filled up.

This decline of the tongue, which precedes the gradual modification of the anatomical type, induced me to collect what does remain very carefully, in order to secure it before its complete destruction.

During my excursion in the Peninsula whenever I came across a number of men I gathered them round me, and listening attentively to them I took down as many words as possible that were *not* Malay. In order to collect the following scanty vocabulary I always held quite a "Council," for *only a few old*

1 *Orang Utan* is the usual expression among the Malays in speaking of the wandering tribes in the interior of the Malay Peninsula.

men remembered any of the words of their fast-disappearing language. (2)

These I have shewn to several Malays who know their own language well. All declare that they *are not Malay words*; I, myself, am incompetent to decide this question, and, I should like therefore, to hear your opinion, as this may be of great importance in its bearing upon the question of the origin of these vanishing tribes.

Purely anthropological observations and considerations lead me to accept the supposition of a *Melanesian* element (a remnant of the original race) which, through intermixture with the Malays, is being more and more supplanted.

Three words in this Vocabulary (3) I find similar to three in my notices of the Papuan dialects, *Dak* (Sea), *Koi* (Head), *Tal* (Hut).

This similarity struck me as curious but I must point out clearly that from this circumstance no further positive conclusion can be drawn.

If the old language be not quite forgotten or lost, we have to thank a superstition which has favored its retention. A belief prevails that people who visit the camphor trees in the jungle in on the search for camphor, must always use the old tongue if they are to be successful in their search. If they speak Malay, the tree will either disappear before their eyes, or their eyes, will become incapable of seeing the it. For this reason the dialect is also called the "*Bhâsa Kâpor*" or the "*Camphor language*!" Some of the Malays who live in the jungle, endeavour on account of this superstition to learn the "*Camphor language*.*

It is not difficult to explain how this superstition arose. It is certain that the old stock of the race, who lived a roving life in the jungle, were peculiarly qualified to appropriate the jungle produce. Later on, when the primitive race mingled with the

2 Thus for example, the numerals of the language of the *Orang Rayet* of Palong (tributary of the River Moar) were only known by one very old man, and by him only up to 4; none of his tribe companions knew even these. The old man further explained that in earlier days he knew the other Numerals also, but he had now forgotten them. Most of the young people satisfied themselves with the declaration that "the elders knew the old tongues, but they only spoke Malay."

3 *Dak*, used to express "Sea" by the Papuans of Mt. Limai in the island of Lûçon which I visited in 1873.

Koi and *Ooi* meaning "head," also in use among the Papuans of Mt. Limai.

Tal—"House," used by the Papuans of the Maclay-Coast in New-Guinea.

* [Mr. Logan also refers to the "Camphor Language" in his description of these Tribes (I.A. Journal vol. 1. p. 263), but his account of the matter is a little different, and suggests a comparison with the "Krama," or ceremonial language of Java. He says:

Malays, and, in consequence of this, more or less modified their habits of life, it was, again, these same people who attached themselves to the manners and occupations of their fore fathers, and became in their turn the best qualified to trace out the various products of their own home-jungles. Wandering isolated in the forests, they had but few opportunities to hold any dealings with the Malays; and naturally kept more exclusively to their own language than those who trafficked with the Malays more frequently, and lived in their neighbourhood. Thus it happened that in preserving the old language (going as it did hand in hand with primitive habits of life) they found a secret means of bringing to their homes a rich booty from the jungle. This superstition is believed in various parts of Johor, and will, for a long time, protect the ancient language from total extinction; and even if the signification of many words is wholly forgotten, yet will they still remain as the true rudiments of the language, and serve as a monument of the original race of the "Orang Utan."

I found it impossible to ascertain sufficiently the number and limitation of the different dialects. That more have existed is probable. I have arranged, somewhat arbitrarily, the following words in two dialects. I have only noted down (as said before) those words which appeared to me *not* Malay. (4)

"While searching for Camphor, they abstain from certain kinds of food, eat a little earth, and use a kind of artificial language called the Bhâsa Kâpor (Camphor language). This I found to be the same on the Sidili, the Indau and Batu Pahat. From the subjoined specimens it will be seen that most of the words are formed on the Malayan, and in many cases by merely substituting for the common name one derived from some quality of the object, as "grass-fruit" for rice, "far sounding" for gun, "Short-legged" for hog, "leaves" for hair &c.

(Here follow 80 words of which 33 are Malay, and of the rest none resemble in the least those given by M. de Maclay.) "It is believed that if care be not taken to use the Bhâsa Kâpor great difficulty will be experienced in finding Camphor trees, and that when found the Camphor will not yield itself to the collector. Whoever may have been the originator of this superstition, it is evidently based on the fact that although Camphor trees are abundant, it very frequently happens that no Camphor can be obtained from them; "were it otherwise," said an old *Benua*, who was singularly free from superstitions of any kind, Camphor is so valuable that not a single full-grown tree would be left in the forest. Camphor is not collected by the Bermun (Negri Sembilan) tribes, at least on the Western Side of the Peninsula, and they are unacquainted with the Bhasa Kâpor."]

DIALECTS OF THE ORANG-UTAN OF JOHOR.

	Matbri	Tunkat
Sun	Atei	Atel' (+)
Earth	Dak	Dak
Sea	Benum	Benum
Mountain	Bri†
Forest	Gmu	.....
Stone	Us', UP	Us.'
Fire	Dilok·ul'	.....
Smoke	Dak, diao	Diao
Water	Dol'	Tschendejia
Hut	Swag	Prokn
Road	Glokul'	.....
Plantation	Delokn	.....
Tree	Kei-kei	Diok
Banana	Drein	.....
Ratan	Tiau, Tchiau	Diaun
Dog	Diagign	Tiasma
Tiger	Kumo	Kumokn
Pig	Kampokn	.....
Fowl	Limo	Simo
Man	Kodol'	Kodo, amai
Woman	Ita, Mbai	Mba
Father	Gado	Gado
Mother	Kompotn	.....
Wife	Knou	.....
Child	Limon'	.....
Son	Kodo-kanit	.....
Daughter	Piatn	.....
Brother	Koi	Bubon
Head	Suk	Suk
Hair	Mot	Padingo
Eyes	Mu	.....
Nose	Bibir	Snut
Mouth	Lipes	.....
Tongue	Ntokn	.....
Ear	Tein	.....
Arm		

(4) As the Orang-Utan are Nomads it appears to me quite immaterial to specify the place in which I have taken down the words.

† 'Shows that the end of the word must be pronounced *soft*.

‡ 'Shows that the word of the original language is supplanted by Malay.

Finger	Tü	Raan
Neck	Marokn	.....
Breast	Gno-Kampotn	.....
Stomach	Lopot	.....
Back	Bahoi	.....
Leg	Ano-kompo,	betit, lutat
Foot	Diokn	.....
Toe	Tschere-Diokn	.....
Cold	Tkat	.....
Hot	Khob	Gohom
Dead	Kobs	.....
To Eat	Intia, ntia	Ndia
To Drink	Diao	.....
To Sleep	Ietek	.....
To Go	Swag	.....
To Run	Palo	.....
To Cut	Nako	.....
Sumpitan	Blahan	.....
Arrow	Dama	.....
1.	Moi	Moi
2.	Npotn	Dua
3.	Npe	Npe
4.	Pru	Npun
5.	.....	Massokn
6.	.....	Pru
7.	.....	Tempo

According to the statements of the Malays, the Orang-Utan of Pahang, where I am now going to travel, speak their own language, which is quite unintelligible to the Malays, and so these poor wild men are cruelly treated; and on this account become more isolated than those who live here in Johor. I hope to make further and fuller contributions towards the knowledge of the language of this people."

The Istana, Johor, 28th May, 1875.

[Extract from Letter II.]

"Before receiving your answer to my last letter, which I await with much interest, I find myself in a position to anticipate it in consequence of my second Journey into the Malay Peninsula. In the Mountains of Pahang and Kelantan as far as Singora and Ligor, I have discovered a *Melanesian* population. This people, which is probably the primitive race of these parts undoubtedly belongs to judge from its physical "habitus" to the *Melanesian* stock. Leading a nomadic life, these people retire

before the influx of Malaydom into the mountains and forests of the Peninsula, and have thus kept themselves free from intermixture, still retaining their *own* language.

I had the good fortune to find these people in many other places, and I have not failed during my Anthropological studies to collect as many words as possible of their dialects, although a naturalist can do little with the materials of language. I undertook this small task (which nevertheless required no small amount of patience and attention) for the reason named in my first letter; viz, that these languages are disappearing, partly because the tribes intermingle with other races and partly because they die out. Although I can draw no conclusions as to the various relations of these dialects to other Papuan tongues, this small collection has nevertheless given me some interesting and not unimportant facts.

Firstly as to the connection between the various tribes of the Orang Sakai, living quite cut off from one another, in Pahang, Kelantan and Singora.

Secondly, and what astonished me still more, as to the relation in point of language between the very mixed and distant-dwelling Orang-Utan of Johor, with the Orang-Sakai in the north of the Peninsula.

It is undoubtedly an interesting result to have ascertained that these tribes, isolated and ignorant of each other, are throughout the whole peninsula, from Johor to Ligor (South of Siam) thus closely connected in speech. This circumstance gives me a fresh conviction that my opinion expressed in the beginning of this year* and before my second journey, is correct, viz: that the *Orang-Utan* of Johor, notwithstanding their great intermixture, undoubtedly show traces of a *Melanesian* blood. I send you herewith a small Comparative Vocabulary of the dialects collected. I hope the result I have arrived at will coincide with your opinion upon the origin of the language of the Orang-Utan of Johor.

* N. Miklucho-Maclay. Ethnologische Excursion in Johor. Naturkundig Tijdschrift, 1875.

	Dialects of the <i>Unmixed</i> Tribes of the Orang—Sakai of the Interior.		Dialects of the <i>Mixed</i> Tribes of the Orang—Utan of the Interior.	
	Ulu Kalantan.	Ulu Patanis.	Palon (Rumpen.)	Ulu Indau.
Sun	Kirkto	Merkets, Kirkto	Matbri	Tunkat
Moon	.....	* Kitchi	.....	Bulatnah
Heaven	Kte	Karé	.....	.....
Earth	Kliet	Tei	Atei	Atel' Ate'
Water	Tom	Bateu Tom	Dak	Diau, Dak
Sea	Tambü	.....	Dak	Dak
Stone	Tmu	Kula, Balu	Gmu	Gmu
Fire	Oos	Oos	Us'	Us, ' Ul, '
Smoke	Assin—oos	Ayei, Eieioos	.....	Dilok—Us'
Mountain	Benum	Butjak Tul'	Bnum	Benun
Forest	Kib, ghi	Dagib, Daven	Bri	Bri
Hut	Digos	Dign	Tol, ' Dol	Tschendeya dol
Road	Harbau	Tib	Swag	Prokn
Boot	Kupon	Diahu	.....	.....
Man	Timkal' (+)	Timkal'	Limo	Limo, Simo
Woman	Jalu	Badonn, Kogn	Amai	Kodól Kodo,
Father	äh	äh	Mba	Ita: M'bai
Mother	Nah	Nau, bü	.....	Gado
Brother	Tuh	Tuh pah	.....	Piatn
Sister	Tuh-jalu	Nau	.....	.....
Husband	Gai	Késsij	Linio Simo	Limon'
Wife	Knue	Kne	.....	Kompotn
Child	Auva kanit	Wogn, Tanganet	.....	Knön, Knotsch
Daughter	.....	.....	.....	Ko o-Kanit
Head	Kui	Kui	.....	Koi
Hair	Sok	Sogk	.....	Suk
Brow	Pti	Woos' pti	.....	.....
Nose	Mo	Moh	.....	Mu
Eyes	Med	Med	.....	Mot
Nostril	Hajan—moh	.....	.....	Annmannno
Mouth	Tiuim	Han' nis	.....	Nut
Teeth	Han'	Nis	.....	Limon'
Tongue	Lentek	Lentek	.....	Lipes
Ear	Anten	Anten	.....	Ntokn

(*) ' Shows that the word is supplanted by Malay.

(+) ' Shows that the end of the word is pronounced *soft*.

MALAY AND ENGLISH

SPELLING.

[A recent Circular Despatch of Lord Carnarvon directed attention to the want of uniformity in the spelling of Native names. A Committee was appointed to consider the subject, and the report they presented discussed very fully the difficulties surrounding the question, and proposed a complete system of spelling Malay words in English. It is most desirable that in all information contributed to our Society, the names should be spelt on some uniform system, and as that recommended by the Committee is now adopted by the Government in the *Gazette*, the *Council Papers*, the *Government Maps* &c., it is reprinted in the first number of our Journal for easy reference.

Hitherto the practise in the Straits has resembled that described by the famous traveller Dampier 200 years ago, who explained in his Preface "I have not been curious as to the "spelling of the names of Places, Plants, Fruits, Animals &c. "which in any of these remoter parts are given at the pleasure "of Travellers, and vary according to their different Humours."]

REPORT OF THE "SPELLING" COMMITTEE.

1. The Committee appointed to consider the subject of the correct spelling of Native Proper Names are of opinion that they cannot deal with the subject completely or satisfactorily, unless they take into consideration the whole question of writing the languages spoken in these Settlements in the Roman characters. These languages are practically two, viz., Chinese and Malay. Of these, Malay is the most important; first, because it is the common medium of communication between all the different races; secondly, because the names of places throughout the Settlements are Malay; and thirdly, because in the course of political events, Malay names of persons are likely to occur in public documents in far larger numbers than Chinese names.

2. The task of correctly rendering Chinese names, and other words, in the Roman character is an impossible one. Chinese, as it is well known, is not an alphabetical language, and consequently there is no question of finding equivalents in the Roman alphabet for Chinese letters. All that can be done, therefore, is

to endeavour to represent Chinese sounds in Roman letters. The great difficulty in doing this arises from the fact that in every dialect of Chinese there are sounds which no combinations or modifications of Roman letters are able to express adequately; so that the best system must be imperfect, and can only approximately represent Chinese words. Those members of the Committee who are most conversant with the Chinese language, are, however, of opinion, that the system suggested below is satisfactory as far as it goes; and further, that no additional modification of the Roman letters would be of any substantial advantage. But they strongly recommend that to secure identification in all important documents, Chinese names should be written in the Chinese as well as in the Roman character.

3. The difficulties in the way of writing Malay in Roman letters are not so great: still there are difficulties which everybody who has attempted to deal with the subject has felt. The chief of these is to be found in the circumstance that in Malay, more frequently than otherwise, the vowels are not expressed; so that here also as in Chinese, it is sounds and not letters that have to be represented. It should, however, be observed that the Malay writing is so far phonetic that the Roman characters, according to the system recommended by the Committee, will in the main give the spelling as well as the sound. Again, in order to help persons unacquainted with, or possessing but little knowledge of the language, it has been found absolutely necessary to mark the difference between short and long vowel sounds by accents of some kind, and great care is required to make these as intelligible as possible: and for simplicity's sake, as few as may be. Moreover, some of the consonants in Malay have no single equivalent, and others in certain situations have a special and peculiar use.

4. Hitherto no one system of spelling has been generally recognized and adopted, which has led to several absurd mistakes, such as *Selúngor* being spelt as *Salengore*, *Lárut* as *Laroote*, *Krían* as *Carreean*; but the various authorities in Malay, however they may differ on other points, have with one consent adopted the Continental or Italian system of vowels as best suited to the requirements of Malay; and the Committee have no hesitation in following them so far.

The following system they believe to be sufficiently accurate, and as simple as the circumstances of the case permit.

I. THE VOWELS.

5. The five vowels when used in writing Malay and Chinese words have the *Continental*, or, more strictly, the *Italian*, sound.

They sometimes have a long sound, and are then written with a circumflex accent over them, thus â, ê &c.; and sometimes they have a short sound, when they are written a, e &c., without any accent. This is more fully explained in the subjoined table. The Committee consider that the labour of writing the accent over the long vowels will be far more than compensated for by the accuracy in pronunciation that will be secured, as the accent will point out the accentuated syllables. If "*Sardwak*" and "*Sembilan*" had always been so written, Englishmen would have been saved the absurd mistake of pronouncing them *Sarahwhack* and *Sambilan*, as if the accent were on the first syllable in each case instead of the second.

6. But in addition to those vowel sounds which may be fairly represented by the five vowels marked as long and short, there is another of exceedingly frequent occurrence in Malay which is so vague and indefinite that no natural representative at once suggests itself, and Malay scholars have given different renderings of it. After long and careful deliberation the Committee have come to the conclusion that there will be the least danger of misunderstanding if this sound be uniformly expressed by the letter e so written. The mark of shortness (ě) is very important to distinguish it from the common short e as sounded in the English words "pen," "met," to which it bears little resemblance. The sound which we wish to express by this character (ě) is that of e in such words as "lateral" "considerable."

The Arabic letter ع (ain), which is found in a few Malay words, takes the sound of all the vowels, long and short, in turn. And its presence will be indicated by a dot written underneath thus â . ê . &c., or a . e . &c.

8. There are two diphthongal sounds which will be written *au* and *ei*, pronounced as in the table below.

9. TABLES OF VOWELS.

The Vowels.	Their sound in English.	Examples in Malay.
â a	Soprano Diploma	lâma, kepâla The second <i>a</i> in mâkan
ê e	Fête Ten	Pêrak, krêta sendok, preksa
î i	Pique Tin	tîdor, pîsau pintu, bintang
ô o	Those Proportion	kôrek, tôlak tongkat, sarong
û u	Truth Full	bûka, gûrû tumbok, tunjuk
ë	As the e in "lateral" "considerable"	këbûn, përampûan, pëng- lima, bëtul
au	Faust (as in German) with the sound of <i>now</i>	bâkau, kërbau
ei	Height	Sûngei, bâgei
â. ê. î. ô. û. or a. e. i. o. u.	The dot indicates the presence of ع (ain.)	

II. THE CONSONANTS.

10. A table of Consonants is given below with their respective sounds, and their Malay equivalents. It will be observed that "c," "g" soft, and "q" are omitted, and they should never be employed in writing Oriental languages in Roman characters, as their sound is better represented by "s," "j," "k," respectively, and the use of them has led to strange mistakes. An instance of this is the name of Kedah, which having been spelt "Quedah," has come to be pronounced "Kwîdah."

11. It is important to remember that whenever the letters "ng" occur together they represent one letter only, and that letter has uniformly the sound of "ng" in "singing," not that of "ng" either in "single" or in "singed." Whenever it is intended that the "g" should be sounded hard, as in "single," the word must be written with a second "g" as "Sûnggoh" "Trenggânu." The letters "w" and "y" are only used as Consonants.

12. The final "k" in Malay words is usually silent in the Straits Settlements and the Malay Peninsula; or rather it is only partially sounded, being begun and then stopped suddenly.

13. The apostrophe (') represents the Malay mark "hamza" ('). When it occurs in the middle of a word, as in "sa'orang," it serves as a mark of separation between syllables; at the end of a word it has the same effect as the final "k."

14. Some of the Consonants are written, like the vowels representing ع (ain), with a dot beneath. This is the case where two or more letters in the Malay Alphabet are represented by one Roman character. Almost all the characters bearing this mark are confined to words of Arabic origin, such as a certain number of proper names, and words connected with Religion. Their use therefore will be limited, the great bulk of words in the Malay language being written in the simpler characters.

15. We can now give the table of Consonants which will actually be used. Whenever nothing is said respecting pronunciation the letter has the ordinary English sound.

TABLE OF CONSONANTS.

Consonants.	Pronunciation.	Malay name.
b		Ba
ch	as in "church"	Cha
d	as in "day"	Dal
f	often sounded like "p"	Fa
g	always hard as in "gain"	Ga
h		Ha
j	as in joy"	Jim
k		Kaf
kh	Like "ch" in "loch"	Kha
gh	"Kh" intensified	Ghain
l		Lam
m		Mim
n		Nun
ng	as in "Singing"	Nga
p		Pa
r		Ra
s		Sim
sh		Shim
t	soft, tip of tongue against teeth	Ta
th	as in "thick"	Tha
w		Wau
y		Ya
ny	as 'ni' in "Spaniard"	Nya
z		Za
,	{ In the middle of a word it marks the division of syllables as in sa'orang: at the end of a word it has the same effect as final k.	Hamza.

16. The following Arabic consonants marked with a dot beneath, occur occasionally and must also be borne in mind:—

Consonants.	Pronunciation.	Malay name.
d	Hard	Da
h	in back of throat	Ha
k	Hard K. When used at the end of a word it is only partially sounded being begun and then suddenly stopped.	Kof
.		
l	Like Welsh Ll.	La
s	Hard like ss.	Sod
t	Hard against roof of mouth	Ta
th	as in "this"	Tha
z		Zal

17. * A list of proper names is attached, carefully spelt according to the system here recommended.

H. A. K. WHAMPOA.

W. A. PICKERING.

G. F. HOSE.

A. M. SKINNER.

D. F. A. HERVEY.

[* This list is too lengthy to be published in this Journal, but copies of it can be obtained at the Colonial Secretary's Office.]

GEOGRAPHY OF THE MALAY PENINSULA.

BY MR. A. M. SKINNER.

* PART I—CARTOGRAPHY.

Read at a Meeting of the Society held on the 8th July (see also p. 5)

Some of the most interesting and valuable contributions to the Journal of the Indian Archipelago, more especially during the earlier numbers were upon the *Geography* of the Peninsula. Mr. Logan himself frequently returned to the subject during the years 1846-53. Those papers contain a fund of minute topographical details, the itineraries of at least six important journeys in the interior, and, in short, much of the rough material for a Map of the districts which lie nearest to our Settlements. To a fuller consideration of these records I will presently return; but first as to the Maps of the Peninsula. Unfortunately at that period of activity no such Map was compiled. Prior to Sir A. Clark's time, as far as I can discover, but one official map was produced—if a mere outline sketch can be so called. This was first published in 1862, apparently for the use of the Political Department of the Indian Government in connection with the publication of the "Treaties and Sunnuds (1863)." It is now better known as the map bound up with our first Colonial Blue-Book (C.—465, 1872) on the Selângor bombardment. Mr. Moniot, at that time Surveyor General of the Straits, prepared it; but he made little or no use of the information obtained ten years before. I was puzzled at first to discover what guide he had followed on the subject, much of the detail in his sketch being in express contradiction not only to that collected by Logan, but also to the notorious facts of the case. I think I have now discovered the original in an old Dutch Map of Sumatra, the Peninsula and the Straits of Rio, stowed away in the Survey Office, and bearing two dates, 1820 for the Straits of Rio, and 1835 for Sumatra. There is nothing to show to what date the "Peninsula" portion of it should be referred; but it may

* It was my intention to have dealt with the whole subject in a single paper, but so much fresh information is being collected in various quarters that I find it advisable to postpone dealing with the Geographical details till the next number.—A. M. S.



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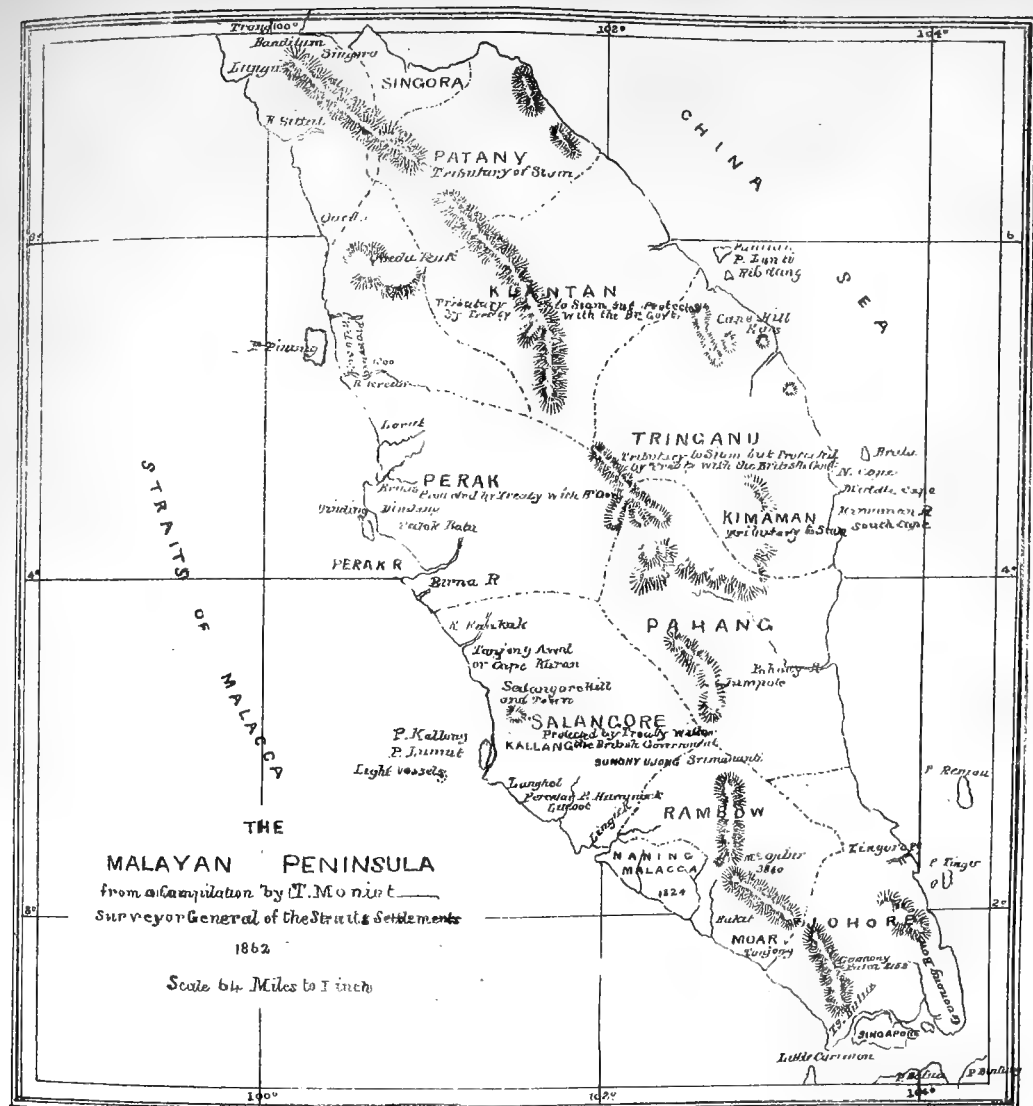
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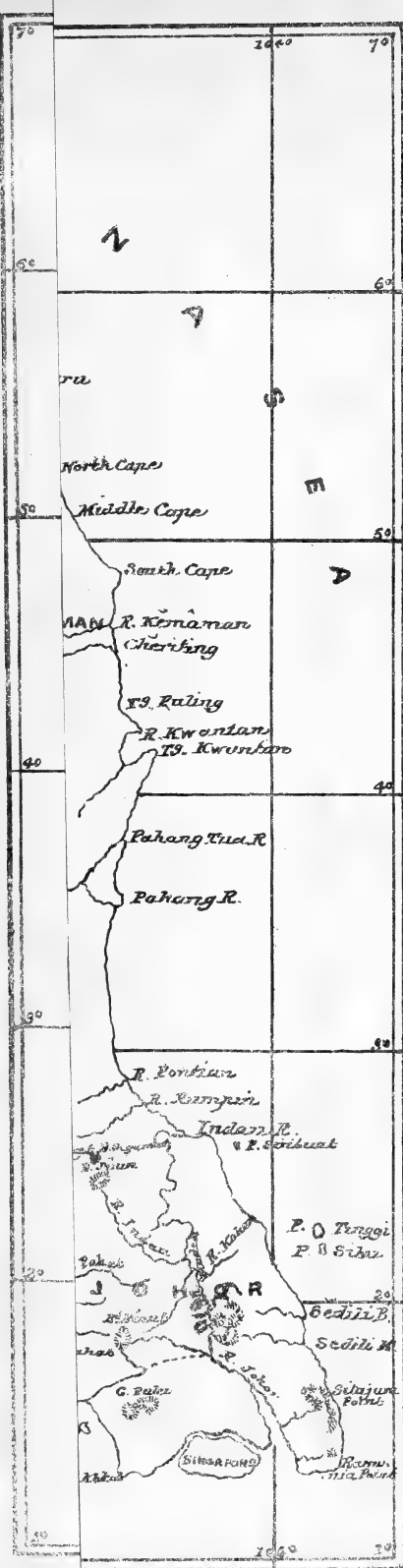
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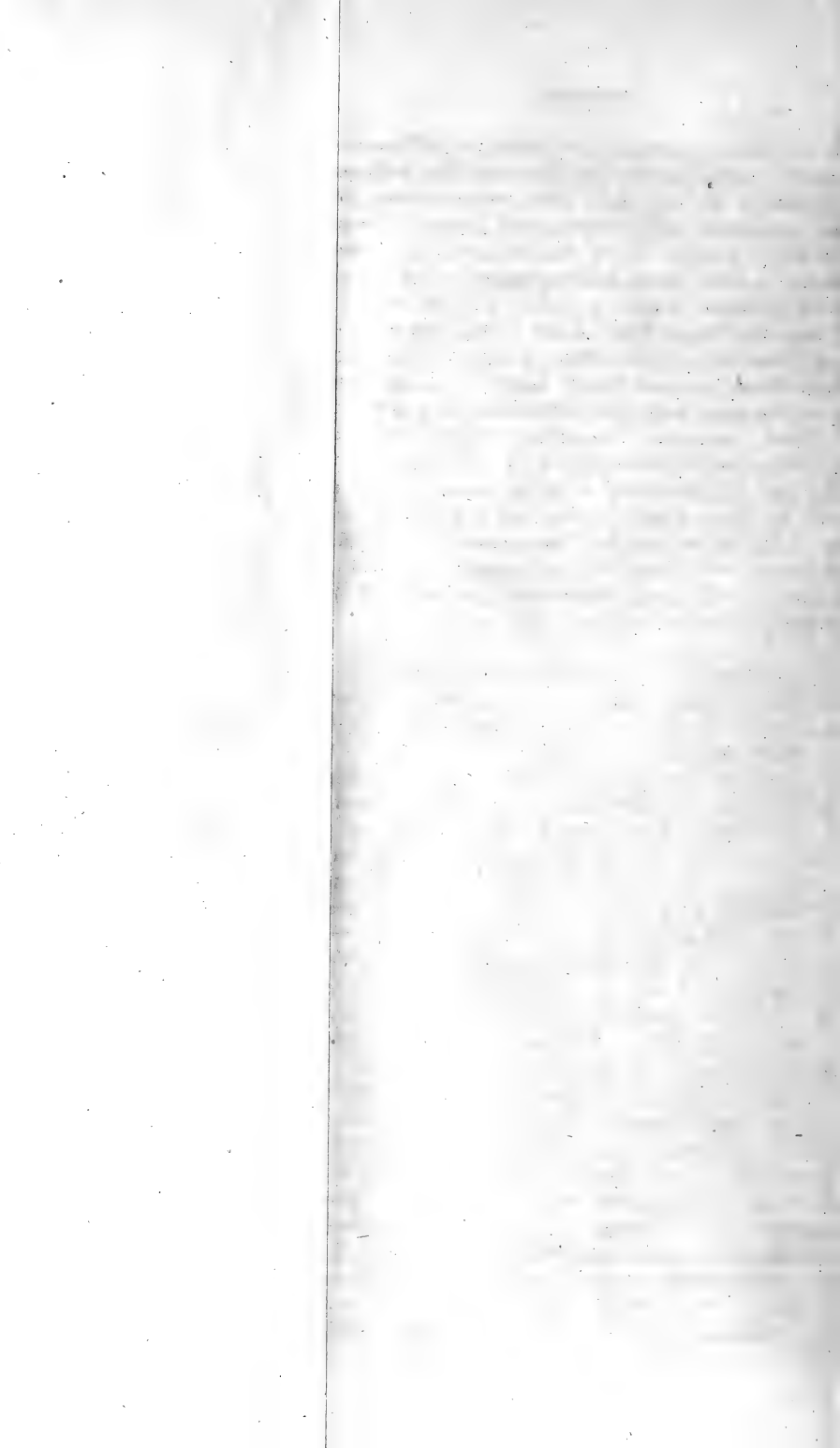


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be gathered, from the boundaries assigned to Province Wellesley, that it was compiled by the Dutch authorities between 1800 and 1828—probably during their brief re-occupation of Malacca. This map is almost exactly reproduced, though on a smaller scale and with fewer particulars, by that to which Mr. Moniot's name is attached; a fact which will sufficiently indicate how inadequate such a sketch must be at the present time. But it was not till after the Perak War (June 1876) that any better, or indeed any other map of the whole Peninsula was to be obtained; and I have therefore had a copy made of it, as well as a copy reduced to the same scale from the large map now under preparation. I had intended to contrast them in one and the same sketch; but on second thoughts it will be simpler to keep them separate; and the later, and certainly more correct map, though too small to give many names, may perhaps be useful for reference. It marks roughly the outlines of the Malay States, the mountain-chains, and the river systems, as known up to the present time (1878); and also the routes of the principal journeys in the interior of which we have any record.

Having described at some length the only official map published during the ninety years our Government had been paramount in the Straits, prior to Sir A. Clarke's intervention in the Native States of the Peninsula, I may here refer more briefly to what has been done since that time. Immediately after the Pangkor Treaty (January 1874) a party explored the route from Larut to Kwala Kangsa, and thence down the R. Perak to the sea. This may be considered the key to the geography of Perak in the *North*, just as the common source of the R. Muar and the southern branch of the R. Pahang is the key to the geography of the *South* of the Peninsula, and the knowledge of the country between the Northern branch of the R. Pahang and the R. Kelantan, is the key to the geography of the *Interior* of the Peninsula. On both these latter districts much light was thrown in 1875 by the journeys of Messrs. O'Brien and Daly and M. de Mikluho-Maclay respectively. Thus within 18 months of the Pangkor Treaty, our Government had obtained more important information than had been collected during the ninety years prior to that event. I will refer to these journeys at greater length presently; I only mention them here in explanation of the two official maps published in 1876, which mark a great advance in our knowledge of the country. The first in point of date, and, strange to say, the most accurate in every respect, is one which apparently owed its existence to the Perak war. It was published by the Home Authorities in Blue-Book C. 1512 (June 1876) and was "compiled from sketch surveys made by Capt. Innes,

R. E., Mr. J. W. Birch and Mr. Daly"—scale 15 miles to 1 inch; and it was "Lithd. at the Qr. Mr. Genl's Dept. under the direction of Lt.-Col. R. Home C. B. R. E." It is much to be regretted that no separate copies of this excellent map were procured. The similar but less correct map published on the part of the local Government, and received out here towards the end of 1876, met with a rapid sale, the whole issue having long since been disposed of. Many applications have been made in vain for further copies, especially during the present year; and I feel little doubt that, apart from the crying want of a good map on a large scale for educational purposes, there will be numerous private purchasers to recoup any expenses of publication which may thus be incurred by Government, or by the Society if disposed to venture on such an undertaking. And even if copies could still be procured of either map of 1876 I should recommend a re-publication; so many of the inaccuracies having now been corrected, and no small portion of the blank spaces having been filled in with fresh particulars.

Before I turn to the explorations, extending over a period of half a century (1825-75), to which such knowledge of the Peninsula as we possess is mainly due, I will briefly refer to the charts of the old Navigators, so far as I know them. But I must here state that our Raffles Library is extremely deficient in old "Travels," and that I cannot hope to give anything like a complete view of the *growth* of our knowledge. The earliest accounts of the Peninsula, as a whole and accompanied with Maps, are those of the French traveller de la Loubère, and the English navigator Captain Dampier,* who appear to have been in these parts at the same time (1686), though without meeting or even hearing of each other. I have not succeeded in finding a copy of Loubère's Map, but Major McNair, who saw a copy in England, thus refers to it in his book "Sarong and Kris" (p.345):—"In De La Loubère's book is a quaint but very correct Map of the Malayan Peninsula, prepared by M. Cassini, the Director of the Observatory of Paris in 1688, from which is gathered the fact that Perak then continued to be looked upon as second only to Malacca on the Western coast. The River Perak is not very correct in its representation, being made more to resemble

* Our English Cosmographer Hakluyt, who, like Barros, never travelled himself but devoted his life to promoting the discovery of unknown lands, was probably the first Englishman to map out the Straits in his "very rare Map" of 1599, a copy of which is in the British Museum. In the second volume of "Navigations," published the same year, he refers to "the isles of Nicubar, Gomes Polo, and Pulo Pinaom" (Pinang?) to the maine land of Malacca, and to the kingdom of Junsalaon." (Jurk Ceylen?)

a tidal creek. This is doubtless due to the information received that the rivers to the north joined the Perak, which, in the case of the Juru Mas and the Bruas, is very nearly correct." In Dampier's *Voyages* (Ed. London, 1729) I find three sketches of the Peninsula. Two of these (vols. I and III) are introduced in general maps. But the sketch in vol. II is on a larger scale and is confined to the Straits. It is curious that while both the former represent the Peninsula as widening towards Malacca and Johor, the latter, though ten years earlier in date than the map in volume III, yet gives its true shape. But the names on this sketch are most perplexing, there being indeed but five that can be safely identified,—*R. of Quedah*, *R. of Johore* (the only Native States shewn) *Malacca*, *R. Formosa* und *Straights of Singapore* (round St. John's). The R. Perak is marked, without being named, as a great estuary some 5 or 6 miles wide, running for a distance of 30 miles N. E., with islands lying in it of a larger size than Penang and the Dindings. It may be conjectured that this is intended to represent the whole water-system, including R. Kinta and Batang Padang. There is also the same confusion with regard to a supposed connection between the R. Perak and the rivers to the North, that Major McNair noticed in Loubère's map; the river *Songi-lacoas* (Baroas?) is represented as joining the Perak about 30 miles from the sea. The later Dutch map, already referred to, makes the same mistake, probably through copying these older maps. It is at the same time possible that the *Bruas* was once connected, artificially or naturally, with the R. Perak; and this supposition is to some extent supported by the unusual quantity of mud silted at the "Kwala" of that river, which is out of all proportion to the size of the present stream of the Bruas. It is more probable however that the supposed junction of the Perak and Bruas was intended to represent the old connection between Larut and Kwala Kangsa; as represented in the map I come to next, that of the R. Perak by Captain Forrest compiled from his own surveys 100 years later, in 1783, (voyage to the Mergui Archipelago, London 1792.) This tracing gives the lower part of the river very correctly. Col. Low who was sent to Perak on a political mission in 1826 acknowledges that it was by the help of this chart alone that H. M. S. "Antelope," 20 guns, got into the river (I. A. Journal vol. IV. p. 499). Above the Dutch Factory, which Capt. Forrest refers to as being "re-established" at Tanjong Putus, the plan of the river gets much confused. This portion of the journey was performed "in a country covered boat in which the writer went up "to pay his respects to the King of Perak;" and from this point Capt. Forrest evidently found it more difficult to take correct observations. He seems to have met the King at Sayong, unless he

has mistaken the situation of K. Kangsa, which he writes "Qualo Consow," and marks as an extensive tributary having at two days' distance a "Carrying Place one day by land to Larut River." I am inclined to think there has in fact been some confusion between this supposed tributary, and the bend to the North which the main stream takes near this point. If this surmise is correct the residence of "the King" was probably at Alahan, where Col. Low found the Court 43 years later. The only name given in its vicinity is Rantau Panjang, probably Pasir Panjang. But this tracing of Perak, before the Siamese invasion, is so interesting that I have had it copied, and readers can form their own judgments on these points. It will be seen that the lower part of the river is given very correctly, and that most of the names can be identified. All reference to the Bruas, as connected with Ulu Perak, has now disappeared; and it is curious that the mistake, as it undoubtedly was then, should have reappeared many years later in the Dutch Maps already referred to. Mr. Moniot might have been warned by this to distrust so unsafe a guide. Col. Low, it may be remarked, also overlooks the importance of this portion of Forrest's sketch. The only reference he makes to the route from Kwala Kangsa to the sea is in the following passage from his account of Ulu Perak as "described to me by Natives, and by the Chinese;"

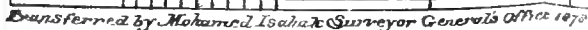
"From Quallah Kangsan there is an elephant road to Trong. The first March is to Padang Assun. The second to Pondok, chiefly across rice grounds. Here the population may be rated at 1,000."

It is possible that Col. Low, here speaks of the Kwala Kangsa, which he has referred to just before as near Kendrong; and that there is some confusion between the Trong near Larut and the Trong to the north of Kedah.

Between the date of Capt. Forrest's engraving (published in 1792) and Mr. Moniot's (published in 1862), no map with which the Malay Geography is specially concerned was published. There are however two M. S. drawings to speak of, Low's and Burney's, which have also been preserved in the Survey Office, originally at Penang and of late years at Singapore. The former bears date 1824; the latter is undated, but was probably compiled at the time Captain Burney negotiated the Siamese Treaty of 1826. Col. (then Lt.) Low confined his sketch almost entirely to the northern provinces of Siam. Captain Burney's tracing includes Kedah, Singora, and Patani; and the care with which he compiled it may be gathered from the "memorandum" at the side, from which I quote the following passage:—



Capt Thomas Forrest



"The Coast and Islands between Pah Phra and Prince of Wales' Island are set down after comparing Horsburgh's, Forrest's, Blair's, Heather's, Inverarity's, Martin Lindsay's and Dupres de Menneville's Charts with maps and descriptions obtained from several Malayan and Siamese Pilots, as well as with what was observed by ourselves during our passage to and from Pungah. Of all the European Charts, the two oldest, Duprès de Manneville's and Martin Lindsay's, appear by far the most correct. Some information also respecting the towns on the Gulf of Siam and the country round Pungah, was received from Padre Juan, a Native Catholic Priest residing near that town; and it is but just to acknowledge that very great assistance was derived during the progress of the Mission, from the descriptive sketch of the Malayan Peninsula compiled by Mr. John Anderson, Malay translator to Government."

What Capt. Burney says about the superior correctness of the older charts, now holds good about the older maps; for nothing has been produced since his date that can vie with his own sketch in practical usefulness or careful execution. Indeed the old Navigators, the Dampiers and Forrests of the 17th and 18th centuries, appear to have been succeeded of late years by the Indian Officers, until recently stationed or employed in these parts,—Col. Low, Capts. Burney, Newbold, Begbie, &c.,—to whose eagerness for knowledge we owe so much of the little information we possess about the Malay Peninsula.

From the time when Logan's Journals ceased to appear a long night settled down upon the Straits, lasting some twenty years. It is difficult for those who were not here before 1874 to realise how little was then known of the Peninsula. Kwala Kangsa and Selâma were names unknown; S. Ujong and Sri Menanti were little better; Muar, Birnam, Perak, and Kurau could not then be named without an affectation of special, not to say pedantic knowledge. I do not believe that any person then knew of the true course of the R. Perak, or of the short route from Larut to Ulu Perak, which I have already called the key to the geography of that part; and as to which it has been seen that Captain Forrest ninety years before had possessed some information. But within two years of the Pangkor Treaty, thanks to Sir A. Clarke's initiative and the development of events, this state of things was entirely changed. Information had been collected in many districts. The journey from Larut to Perak, and down the latter river, which was performed in 1874 by Messrs. Dunlop, Swettenham and Pickering, effected for

that part of the Peninsula, what the journey by Messrs. Daly and O'Brien, up the Muar and down the Pahang, effected for the true understanding of the relations, whether physical or political, which exist between the States of Johor, Pahang, and the Negri Sembilan, in the South of the Peninsula. The journey of M. de Maclay in 1875 must also be mentioned, as throwing light on the unknown Central regions. Of these three journeys, so important to our Cartography, some record should here be made; more especially as no account of them has ever been published in a permanent or generally accessible form. I have therefore selected the most striking feature of each account to conclude this paper. But it would be invidious not to refer also to certain earlier journeys, viz: that of Mr. Charles Gray (viâ Malacca, Naning, Jumpol and Pahang in 1825, I. A. Journal vol. VI, p. 369); of Mr. Logan (viâ Singapore, Indau, Semrong, Blumut, and Johor in 1847, I. A. Journal II, p. 616); and of the Rev. Le Favre (via Johor, Benut, and Batu Pahat in 1846; and again viâ Malacca, Rambau, Sungei-Ujong and Jelevu in 1847, I. A. Journal vols. I & II). I hope to avail myself largely of these accounts in Part II of this paper, when I treat of the geography of each State; but it is the less necessary to quote from them here, as they are already preserved in an accessible form.

I will however take this opportunity of recommending their careful perusal to all those who are good enough to assist in rendering our new map more complete. I find that a good deal of the information furnished from time to time obviously lacks the advantage of having undergone comparison with the local details collected by earlier writers, and this is a grave loss when the writers are such as Pabbé Favre, and the late Mr. Logan.

I. (Extract from the Journal of Messrs. Danlop, Swettenham and Pickering, during the crossing from *Larut* to *K. Kangsa* February 12, 1874.)

"We started at 1.30 p.m. and within half an hour, got into the finest jungle we have yet seen, crossed incessantly by a beautiful clear stream. This jungle was filled with the brightest scarlet and yellow flowers; there were numbers of orchids. After continually ascending till we came to the source of the stream, we began to descend again, following the course of another stream running in the opposite direction. All this time we had been going through a narrow valley, Bukit Berapit forming one side of it, and as we came out into the open, we stood in front of one of the most extraordinary rocks I have ever seen, called Gunong Pondok.

"We had just come out of a narrow valley, filled with dense jungle and not very high hills on each side. Coming out of this, the valley now level and comparatively clear, widened out abruptly, so that it became an extensive plain. Close in front of us, rather on the left, rose as it were straight out of a plain as level as the sea, a large rock, some 800 feet high, partly covered with trees, partly bare rock in sheer precipices."

"The rock itself is formed of limestone, and it is that curious looking hill, commonly called Bukit Gantang which, when seen from the sea, forms the chief land mark for entering the Larut river. The only hill I have seen at all like it is "Elephant Mount" in Kedah, and we could see that Gunong Pondok resembles the mount, in the fact of its being full of caves. On our right was Bukit Berapit and this stretches away to the right, in a range of gradually lessening hills. Right in front of us, a beautiful valley, some twenty miles long, almost all cultivated or partly so, shut in the distance by the hills in the interior of Perak."

* * * * *

"February 14th at 11.45 a. m. we arrived within 150 yards of our destination, only to find we were on the wrong side of a wide and deep river. It is no use attempting to argue a point like this, so we undressed and swam across. The others came up and had to go through the same performance. The river we came across was the Kangsa, which here runs into the Perak river, a stream about 200 yards broad; and we are looking forward with considerable pleasure to a three days' journey down it."

II. (Extract from Mr. Daly's Journal during the crossing from *Ulu Muar and Jumpol to Pahang*, 1875.

"I cannot get even *one* man to accompany us, although we have offered very high wages,—so we are starting by ourselves. This is a drawback to me, as I always like to get some man who can give me the native names of rivers, hills, and kampongs, wherever I go."

"They say, as one of the objections to our going to Pahang, that we cannot find our way through the lake (Tassek Berâ) which we have to cross to strike again the stream that runs into the Pahang river. I apprehend more difficulty in getting the boat over the shoals and snags of the "Ilir Serêting."

"The Malays of this place won't go with us, as they say that they are sure to be killed by the "orang utan" (wild men) of the jungle of Pahang."

"Got the boat cleared out, freshly caulked, and got galas (poles), kajangs, and rudder, and floated her. She seems too large for the work, but "beggars etc."

"*August, 16th.*—Unable to persuade anyone even to help us in getting the boat under way, we started on our journey to Pahang. The party consists of O'Brien, the three police and myself—and provisions for 10 days, viz : rice, tea, a few tins of sardines and powder and shot—relying upon shooting a few pigeons now and then for fresh meat."

"At starting from Kwala Jumpol had great difficulty in getting the prahu over the sandy bars, and, though the distance from the Kwala up the River Jumpol to the place where the boats are taken overland at Penarri is only about 1 mile, we took over three hours dragging the boat. It is a very narrow stream, choked with fallen timber and sand banks overhauling with the much dreaded thorns, called "unas" by the Malays, that resemble tigers' claws and tear everything they lay hold of. Nearly all the time we were in the water dragging the boat along."

"On arriving at Penarri we took everything out of the boat and carried the things across to the River Ilir Serêting, and in the evening we managed to get fourteen men at ten cents a head to pull the boat across the dividing land from River Jumpol to River Ilir Serêting. I measured the distance from one river to the other,—it is 24 chains or a little more than a quarter of a mile; There is a rise of 25 feet from the river bed up the first bank, and we were a long time pulling the heavy boat up to the level land. Long bamboos were lashed to the fore thwart of the boat and all hands hauled at the bamboos—the knots on the bamboo giving good holding power. It was a fine moonlight night and the excitable Malays worked with a will, making a great noise.

"When we had got the boat across, after two hours' work, and safely deposited in the other river, I sent up a couple of rockets to their great delight and paid them. Gave quinine to a great many who had remittent fever and ague.

"It is a great relief to have got so far, and away from the Kwala Jumpol people who are foolish and suspicious from ignorance, and who were threatening mischief.

III. (*From Ulu Pahang to Ulu Kelantan. A short Itinerary, compiled from the note book kept by M. de Maclay, 1875.*)

I took about 69 to 70 hours to arrive at the river *Tamileng* up stream from Kwala Sungei Pahang. The journey was made in a tolerably large flat-bottomed boat, which four Malays pushed forward with long poles, two and two by turns. This kind of transport, which I have met with here, in Johor, Kelantan and almost all over the Malay Peninsula, is used partly on account of the slight depth, but chiefly because of the notable force of the current. In this respect it has a great advantage over the oar, for each new push with the pole, holding as it does to the ground, hinders, or at least reduces to a minimum, the backward flow of the current. If, under these circumstances, one reckons the rate of advance at 1 to $1\frac{1}{2}$ miles per hour (which reckoning in any case is not at all too high) then the distance of Kwala Sungei Tamileng from the estuary of the Sungei Pahang (all bendings of the stream included) is about 70 to 80 English miles. Not far from the Kwala Tamileng I found the river Pahang, though somewhat narrower than in its lower stream, was about 40 fathoms wide, or about as broad as in its middle course. At the mouth of the Tamileng on the right bank of that river, lies an important village called *Kampong Roh*. Here I found it necessary to transfer my rather large covered boat (in which all my baggage, two servants and five Malays had found room) into two small open canoes.

The bed of the river Tamileng is, it must be allowed, in many places rather narrow, and forms numerous rapids (*Jeram*) ; whilst in others, owing to the silting of the sand, the water is very shallow. Following the course of the river Tamileng, we passed the sixth rapid, and I reckoned that at this spot we were 250 feet above the level of the sea.

Near the sixth rapid, at the kampong of Pengulu Gendong, I noticed at some distance a remarkable mountain, which was pointed out to me as *Gunong Tahan*. I believe that from here the mountain could be reached in 2 or 3 days. The bank of the river Tamileng appeared to be tolerably well—peopled, mostly by Malays, but I also remarked several Chinamen among them.

* * * *

The unexpected visit of an "*orang puteh*," never seen here before, filled the people with such misgivings that they stood quite dumb, and to all questions that were put only answered "*tra tan*" "*baru datang*" or "*belum tan*." It was often difficult not to take people, who became thus suddenly dumb, for regular "*mikro kephalen*." After I had followed the Tamileng up its course for 22 hours, I came to the

mouth of a still smaller stream, the River *Saat* or *Sat*. From here Kwala Sat there are two ways further up the river Tamileng; eastward, a way to Tringgano (arrived at after a journey of 3 or 4 days.) The stream Sat, flowing in a northerly direction, marks the way to Kelantan. From Ulu Sat it took me 6 hours more to reach the small Kampong *Chiangut*, consisting of two huts. Further, the water of the Sat proved too shallow even for the smallest canoe, such a one as is only fit to carry two men and some baggage. From Chiangut there is a footpath of only 8 or 9 hours walking to Kwala *Limau*, which belongs to the water-system of the river Kelantan. From Chiangut following the course of the streamlet *Preten* (a tributary of the Sat) and always keeping in a northerly direction, one reaches further up to *Batu Atap*.

This hill forms the political frontier of the territories Pahang and Kelantan, and at the same time the watershed of the two river systems (R. Pahang and R. Kelantan). A second hill must be crossed, of much the same height, about 400 feet above Chiangut. From here, still going northward, I reached the small river Limau at the point where it becomes navigable, and where the travelling further up the stream is usually done in a "raket" or "dug-out," made of bamboo. Kwala Sungei Limau lies about 400 feet lower than Batu-Atap. From Kwala Limau it takes 5 hours to follow down the small river Trepal, to its mouth in the river *Badokan*, which like the first two is still very narrow and full of rapids. After eight hours more in the rivers *Badokn*, *Ko*, *Reton* one reaches the embouchure of this latter into the *Lebe*, from which point a convenient water-way is again reached.

Not far from *Kwala Reton* the *R. Areng* also empties itself into *R. Lebe*, on the banks of which I met a considerable number of Orang Sakai.

Upstream on the *R. Lebe* one comes to Kwala *Siko*. The *Siko*, which at its mouth is wider than the *Lebe*, comes from W. S. W. and forms the water-way to Selangor, and also to Ulu Pahang; but it takes a greater round than the way I followed (Ulu Tamileng to Ulu Lebe.)

The stream thus formed by the junction of the *Lebe* and *Siko* is called the *Sungei Kelantan*. In nine hours one comes to the considerable settlement of *Kota Bharu*, the residence of the Raja of Kelantan; and an hour and a half further down, to Kwala Sungei Kelantan.

CHINESE SECRET SOCIETIES AND THEIR ORIGIN.

BY MR. W. A. PICKERING.

Read at a Meeting of the Society, held on the 6th May, 1878.

ALTHOUGH the numerous branches of the great Chinese Secret Society Thien-Ti-Hui, have, since the foundation of the Colonies, by their riots and quarrels, forced themselves on the notice of the public of the Straits Settlements, very little seems to be generally known as to their origin, history, and objects. To Europeans, an almost complete knowledge of the working and ceremonies of the Society, has been to a certain extent attainable, by the publication in 1866, of M. Gustave Schlegel's "Thian-Ti-Hui, or the "Hung League," which treats very exhaustively of the subject of this great Chinese brotherhood.

Amongst the Chinese themselves, unless a man be a member of the Society, he seldom or never knows anything at all about the always suspected, and often dreaded "Hui." In China, to be found in possession of any of the books, seals, or insignia of the Triad Society, would render a person liable to decapitation, or subject him to a persecution to which even death would be preferable. Schlegel, in his preface to the book above-mentioned, says :

"We do not suppose that the present work contains all possible information. Notwithstanding all our endeavours, we could not induce a single Chinaman in this place, whom we supposed to be a member (of the Thian-Ti-Hui) to confess this.

"But even if this had been the case, not much benefit would probably have been derived from it. The greater part of the members, consisting of the lower orders of the population, are not sufficiently versed in their own language and history, or initiated into the Secrets of the League, to be able to give any explanation as to the meaning of the symbols, &c."

"A second difficulty is found in the unwillingness of Chinese *literati* to investigate any book treating of the subject. If they are members, and are initiated into the secrets, they are afraid to tell them, for both in China and the Colonies (Dutch ?) the League is forbidden by severe laws. In the other case, they

are prejudiced against it by education and example, as the League is always represented in its blackest colours ; and a Chinese not belonging to the League, cannot be induced to take up a manual or book treating of its rites ; the looking on it being deemed already contaminating."

In the Straits Settlements, we do not experience these difficulties in gaining information ; as the Society, with its numerous branches, is recognised by the Government, and the names of tens of thousands of office-bearers and members are registered, there is no difficulty in speaking with the initiated Chinese on the subject of their League ; the outside Chinese population, (which includes the more respectable portion of the community) are, and will always remain, as the Society is now constituted, in total ignorance of its working and rules.

In registering the various Lodges of the Hung-League, in Singapore, Penang, and Malacca, I have had many opportunities of gaining an acquaintance with the organisation of the Brotherhood, by conversation with the Sin-sengs or Masters of Lodges, and by perusal of the numerous manuals or catechisms which have passed through my hands, and of which I possess one or two ancient copies. It is, however, my opinion that any European who will take the trouble to thoroughly digest M. Schlegel's invaluable work on the subject, will know more of the origin, ceremonies and ostensible objects of the Thien-Ti-Hui, than nine out of ten of the Masters of Lodges in the Straits Settlements. As the book in question is now very scarce, and not accessible to the general public, I considered that to the members of the Straits Asiatic Society an account of the establishment of the Society as stated in the introductions to the manuals used by all the Lodges in these Colonies, might not be uninteresting ; and if my surmise prove correct, I would in future Numbers of this journal continue a translation of the Manual itself ; and endeavour to trace the Society from its establishment as a political society in 1674, to its present existence as an association of, at the best, very questionable characters, the objects of which are, combination to carry out private quarrels, and to uphold the interests of the members, either by means of the law, or in spite of the law, and lastly to raise money by subscription, or by levying fees on brothels and gambling houses, in the districts controlled by the different branches.

The Society is called "Triad" because of the Chinese name often given to it, Sam-hap or "three united,"—Heaven, Earth, and Man ; when these three principles are in unison, there is

produced a complete circle, or globe, of peace and harmony. In the political stage of the Thien-Ti-Hui, which, according to the history given in the various manuals, commenced during the latter part of the 17th century, under the reign of Kang-hi or Sun Cheng the 2nd and 3rd Emperors of the present dynasty "Ching"* or "pure," the happy results expected upon the union of Heaven, Earth, and Man, seem to be merely the restoration to Imperial powers of the Chinese Ming† or "Bright" dynasty, which in the person of Tsung-Cheng was cut off by the Manchus in about 1628. In these Colonies, it is difficult to imagine what are the aims of the numerous lodges, which having departed from even a political status, though nominally branches of the original Society, are to all intents and purposes rival Societies.

However degraded the Society may have become in its present hands, there is great reason to believe that originally in the long past, it was a system of freemasonry, and that its object was to benefit mankind by spreading a spirit of brotherhood, and by teaching the duties of man to God, and to his neighbour. The motto of the Thien-Ti-Hui whether acted upon or not, is "Obey Heaven and Work Righteousness," and the association which could adopt this principle as its fundamental rule, must have been composed of individuals raised far above the ideas of mere political adventurers.

Oppression which "maketh a wise man mad," may have forced the Society to become a political association, and the rites and ceremonies already in use were utilised as means to screen the operations of the Society from the government officials, and also to unite the members, from all parts of the vast Empire. In the Tai-ping rebellion, the League played a conspicuous part, and there is no doubt that, "when Heaven shall have changed its intentions," and the present reigning family of China shall have accomplished its destiny, the Thien-Ti-Hui, will be at its post, and the members of the "Hung" family will be ready to take advantage of the general upheaval which must take place, and at least will attempt to fulfil one of their avowed objects, viz: the overturn of the "Ching."

As before remarked the professed objects of the League have, been in the Straits to a certain extent lost sight of. But at the same time it must be recollected that some years ago the leader of the "Sio To" or "Small Knife" rebellion at Amoy, was a Straits-born Chinese, and that there are doubtless now in the

* Hokkien dialect, Chheng.

† Hokkien, Beng.

Straits, several old Tai-ping rebels. The class of Chinese who flock to these Colonies, is certainly not composed of men, who, either by position or education, can be expected to cherish very deeply the higher principles inculcated by the teaching of the Society; and as there are no patriotic aims to be attained under our gentle and liberal Government, the only objects for which they can strive, are those lower interests which are only too dear to the average Celestial mind, such as intrigue, assistance in petty feuds, combination to extort money, and to interfere with the course of justice.

It must be borne in mind, that amongst the Chinese, as with the Irish in times not very remote, law has been so long associated in their minds with injustice, that it has almost become a virtue in their eyes to hamper and obstruct the execution of the laws of their country as administered by the Mandarins. The Secret Societies as at present constituted, though declining in power and influence, and occasionally useful, are, take them all in all, a nuisance to both the Chinese and the Government, and are continually interfering to prevent justice being done, if it tells against any of their members.

After the above remarks, no person will suspect me of partiality towards Chinese Secret Societies; it is nevertheless a question whether the Thien-Ti-Hui might not with some radical reforms, be made conducive to the order and tranquillity of a country inhabited by a large Chinese population. The various Lodges, instead of being in a constant state of feud and jealousy should be cordially united in one Grand Lodge, and, as while enjoying the protection and fostering care of a civilised Government, there can be no excuse for perpetuating the political element of the Society, this should be eliminated, leaving only what is really good and benevolent in the manual of instruction. If, as at present, the branches of the Thien-Ti-Hui, persistently ignore and walk in opposition to their great motto, "Obey Heaven and Work Righteousness," they can neither expect that "Heaven will protect Hung," nor that any firm and strong Government will endure their intrigues, or allow them to exist to the disgrace and inconvenience of a civilised community.

The following narrative is a compilation from several manuals of instruction, used by different branches of the Secret Society in Singapore and Malacca. As, for reasons stated at the commencement of this introduction, the members of the "Hung" League have never dared to put into print the rules and ceremonies of their association, the manuscripts have been subjected to much change and interpolation at the hands of transcribers, and

each manual is marked by colloquialisms, and a bias in favour of a peculiar Province or District according to the origin of the Lodge. Most of the books which have come under my notice seem of great age, and many are blackened with use, and much dogs-eared; none are exactly alike, but what is deficient in some, is supplied by others.

I have chosen for my groundwork a copy which, although differing considerably from that used by M. Schlegel, and less correct in point of dates, gives I think a more thoroughly Chinese account of occurrences, which as far as our present knowledge goes, are but hypothetical. While endeavouring to put the whole into readable English, I have preserved as much as possible the peculiar Chinese style of expression, which I trust will not diminish the interest of the story. For the benefit of readers not conversant with Chinese Chronology it may be necessary to state that the facts narrated in the story are supposed to have taken place during the reign of Kang-Hi, the 2nd Emperor of the present Manchu, or "Ching" Dynasty.

In 1644 Tsung-Cheng or Chuang-Lieh-Ti, the last monarch of the Chinese dynasty "Ming" (which had held the Empire since A. D. 1361) was driven from his throne by Shun-Chi the father of Kang-hi.

THE ORIGIN OF THE THIEN-TI-HUI.

IN the reign of the Emperor Kang-Hi, in the year Kah-Yin (A.D. 1664) the Western Eleuth Tatars invaded the boundaries of the Flowery Land, bringing trouble and devastation into the Middle Kingdom.

To avenge these injuries, the Provincial Government sent several large armies to subdue the Barbarians, but all was in vain, and, after losing several battles, the defeated General Koeh-Ting-Hui presented a memorial in person to the Emperor, humbly begging his Sacred Majesty to send an army to the relief of his people.

The Emperor held a consultation with his nobles, but for some time could not arrive at any decision; when a high Minister suddenly came forward, and humbly bowing said: "By the memorial of Koeh-Ting-Hui, the situation seems truly alarming. I would earnestly recommend compliance with his memorial, and beg your Majesty to at once send an army to recover the territories of our Sovereign Lord, and to protect the people committed by Heaven to your charge."

The Emperor acceded to this suggestion, and demanded of the assembled nobles, which of the Ministers they could recommend to take command of the army and lead it forth? The nobles thus replied: "At the present time it will be impossible to find amongst the court officials, an able Minister who dare undertake this heavy responsibility. We would therefore recommend Your Majesty to issue an Edict, and order it to be circulated and posted in every province, country, and district of the Empire, to the effect that whoever will obey the proclamation and subdue the Eleuth Tatars, no matter whether they be officials, common people, women, children, Buddhist or Taoist priests, they shall receive 10,000 taels of gold, and be appointed Earls over 10,000 families; this will certainly have the effect of bringing forward men of the highest talent to respond to the call of our Sovereign Lord."

The Emperor was exceedingly pleased with the proposal, and at once issued an Imperial Edict, which was speedily distributed throughout the whole Empire. There was no place under Heaven which the proclamation did not reach. Now, in a range of mountains called Kiu-Lien, in the district of Toan Leng in Hok-Kien, there was a monastery, named Siau Lim Si, containing 128 priests, who on hearing of the above edict, went to the place where it was posted, and finding that it was genuine, they, after consulting together, took down the copy of the proclamation. Some person informing the Imperial Commissioner of this, he called all the priests, and they being assembled, he addressed them as follows: "Are talent and ability to be found amongst you priests, are there amongst you any who dare to comply with the Emperor's edict, and come forward to conquer these Western barbarians"? All the priests respectfully replied, "Let there be no doubt in your Excellency's mind on this subject. The old saying is: 'Talents and ability dwell amongst the priesthood.' Our brethren are in all 128 persons, and without the assistance of an Imperial soldier, we will conquer these Eleuths; even if their camp be 100 li * in extent, we will destroy it, and not leave as much as an inch of straw remaining."

The official on hearing these words was exceedingly delighted, and ordered the priests to return to their monastery, and pack up their baggage, preparatory to a start on the morrow towards Peking, where they would be permitted to behold the sacred person of the Emperor.

* About 30 miles.

Having received this order, they went back to their monastery, and each of them having packed up his things, and buckled on his weapon, the whole body started next morning in the train of the Commissioner.

In a short time, they arrived at the capital, and were accommodated by the Commissioner, at the Hall of the Military Board, where he told them to stay till next morning, when they would have an Audience of his Sacred Majesty.

In the 5th watch, about 3 A. M. † the Emperor being seated on his throne, the Commissioner approached, and prostrating himself, said, "your servant having reverently received your Majesty's command to summon together brave heroes from every place under heaven, he, in circulating the Edict, fortunately found, in the Kiu Lien Mountains, a monastery containing 128 Buddhist priests, all of whom are perfect in the Civil and Military arts and exercises, and they boast that without using the Imperial soldiers, they will at sight exterminate the Eleuths, as easily as a person can wave his hand; your minister has brought them to the gate of the Palace, where they are now awaiting your Majesty's decision."

The Emperor ordered the priests to be brought before him, and on seeing their manly and robust appearance, he was much pleased; while they were yet in the Palace, His Majesty appointed them to the rank of generals, and presented them with a sword, on which were engraved the characters Jit, and San, ‡ the inscription being of triangular form.

His Majesty also appointed the minister Ten-Kun-Tat to act as Commissary General, and Commissioner to accompany the Army.

On the day following, having sacrificed to the standards, the army was set in motion, having received the Imperial command to march forward.

Now at this time, the barbarians were besieging the frontier town of Tung-Kuan, and when the army of relief arrived, the beleaguered generals Lau and 'Ng were on the walls; they suddenly saw a body of Imperial Soldiers approaching, which they knew must be a force sent to their assistance, so at once

† The official business of the Chinese Court and cabinet is usually conducted at a very early hour in the morning, the Emperor frequently taking his seat at 3 or 4 A. M.

‡ Sun and mountain.

throwing open the gates, they went forth to meet and admit the army into the city.

After being entertained by the generals, the abbot questioned them as to the position of the Eleuth Camp, and asked if any engagements had yet taken place. The generals replied ; "The Eleuth soldiers are indeed fierce and brave, and their entrenchments are strong ; daily have they attacked this city, and it is only by our exceeding watchfulness, and owing to the strength of our walls and the depth of our moat, that we have been able to defend it ; and our only hope was, that our Sovereign Lord would send troops to save us. We trust that the abbot has discovered some excellent scheme, and brought brave soldiers with whom we may yet subdue these barbarians. Any movement on our part must be undertaken with the greatest wisdom and foresight, or it will be impossible to contend against the Eleuths." The abbot said : "You generals have been here some time, so of course you possess a knowledge as to the position of the enemy's camp and the means of approach thereto." General Lau-King replied "I have here, a map of the position, and if the master will look it over, he will see at a glance the whole situation in every particular." Having examined well the chart, the abbot said that he understood perfectly how he was placed ; "to-morrow we will lead out our men, and find out what these barbarians are made of. I have a scheme for attacking them."

The next morning the gates were opened, and the army marched forth. On this being reported to the Eleuth general Phen Leng Thien, he buckled on his shield, and mounted his horse ; but on seeing nothing but a crowd of shaven priests, he laughed, and mockingly said : "I little thought during the years the Emperor of the Middle Kingdom has claimed my obedience, that he was supported by an army of priests. If you really intend to retire from the world, why do you not keep your vows ; how dare you measure yourselves against me ?" The abbot in a loud voice replied ; "Dog of a barbarian ! the Chinese have nothing in common with you Eleuths, any more than with the lower animals ; why will you rush into strife, and run blindly to your own destruction ?" Phen Leng Thien, was greatly enraged at this, and shouted : "Will no one lay hands on this bald-headed priest ?" One of the surrounding chiefs responding to the call, and being armed with a long sword, galloped forward with a shout ; but from behind the abbot, Choa-Tek-Tiong appeared like a flash of lightning, and with a knife in each hand, closed with the horseman. After thirty cuts and thrusts on either side, the issue was

still undecided, but Tek-Tiong hitting upon a scheme, turned his horse and fled.

The Chief not seeing that this was merely a feint, pursued hotly; Tek-Tiong drawing forth a copper bar, turned round suddenly, and struck the Eleuth on the left arm, on which he fell from his saddle with a terrible yell.

Png-Toa-Ang seeing that Tek-Tiong was victorious, waved the colours, and the whole army cheered lustily; this made Phen-Leng-Thien almost burst with rage, so spurring forward his horse, he rushed at Png-Toa-Ang; their horses met, and a terrible fight ensued between the two men. The Abbot perceiving that Phen-Leng-Thien was one of Heaven's own heroes, and fearing that Toa-Ang would be overmatched, sounded the trumpets to recall the army. Now just at this time, Toa-Ang was anxious to exhibit his prowess to the utmost, but on hearing the trumpet, he obeyed the signal, and retired with the rest; on seeing the Abbot, he said, "I was just going to put into effect a stratagem, why did you recall the troops? The abbot replied;" I perceive this man is a phenomenon of bravery, and I feared lest you would not be able to withstand him, for this reason I recalled you; this man must be attacked by strategy, it is hopeless to resist him by mere force. To-morrow I will carry out my schemes, and we shall certainly be victorious."

The next day the Abbot called together all the brethren, and instructed them as follows.

"I find that there is a ravine called the Hu-Tek valley, in which we can place an ambuscade, by which means we shall gain a complete victory. O-Tek-Te must take 30 of the brethren, and lie in wait on the left side of the valley; Ma-Thiau-Heng will take 20, and place them on the right side, of the same valley. Each man must be provided with plenty of dry wood, straw, sulphur, gunpowder and other combustibles, and mines consisting of shells and fireballs must be set in the pathway; Chhoa-Tek-Tiong, and Chhoa-Seng-Tso, with Low-Keng, will with 3,000 of the troops, attack the enemy opposed to him; Ng-Su-Tsuan, Png-Hui-Ho, and O-Sun-Hiang, will also take the same men, and attack the Eleuths, while Png-Toa-Ang will, by pretending to fly, allure the enemy into the Hu-Tek valley; and when the signal guns shew that the Eleuths are entrapped, O-Tek-Te, and Ma-Thiau-Heng, with their men will spring the mines, and our whole force will at once fall to kill and exterminate the barbarians.

At the time appointed, the abbot took the brethren of his monastery with their horses, and stationing them in front of the whole army, cried with a loud voice "Phen-Leng-Thien, I, the old priest, adjure you to respond to the command of Heaven, and to follow the advice of men; if you do this, you will be allowed to return home, and avoid calamity and disgrace. If you will not listen to my words, then truly I fear you will run to destruction, and I should be grieved that such a brave hero should perish miserably in this place."

Phen-Leng-Thien being enraged, cried; "What is the advantage of so many words? Bring on your men and horses; I will this day see which of us is to gain the victory, or perish."

The words were scarcely uttered, when he saw Chhoa-Tek-Tiong and Lau-Keng riding forward, flourishing their swords, and shouting the war cry; Phen-Leng-Thien in great wrath spurred on his horse, and engaged both men. After several encounters had taken place, Png-Toa-Ang galloped up, crying, "Here I am, I will take Phen-Leng-Thien." On hearing this, Leng-Thien left Chhoa, and, Lau, and rushed on Toa-Ang, who after a few passes turned his horse, and fled towards the mouth of the Hu-tek ravine. Phen-Leng-Thien being deceived by this stratagem, gave chase, and waved his whip for his men to follow.

When the abbot perceived that the Eleuths had entered the trap, he ordered the signal guns to be fired, and immediately, the two priests, O-Tek-Te, and Ma-Thiau-Heng, with their men, discharged incessantly their fire-arrows and sprung their mines; Heaven and earth were obscured by the blaze and smoke, and at one blow, more than 30,000 soldiers and 1,000 officers of the Eleuth army were annihilated.

Of the whole army, the General Phen-Leng-Thien alone escaped with his horse, and galloping into the mountain, he soon found the road so rugged and difficult, that he was obliged to dismount, abandon his horse, and walk like a common soldier, being only too happy to save his life, and comfort himself by thinking his time had not yet come.

The Eleuth little knew that by the Abbot's commands, the Generals Chhoa, Ma, Ng, and O were lying in ambush in the road; when these men saw Phen-Leng-Thien coming along, they could not help saying; "this excellent scheme of the Abbot is truly worthy of a spiritual being"! they then rushed forward, and under a discharge of their fire-arrows, the brave and heroic Phen-Leng-Thien succumbed to his fate, and perished miserably at their hands. The above event took place on the

12th day of the 7th moon of the 13th year of the Emperor Kang-hi.

Having divined by lot for a propitious day, the army celebrated the victory, and marched back to the Capital. On the day of their return, the Civil and Military Officials went outside the city to receive and welcome the conquerors, and as the brethren passed the gate of the fifth Court, a man came forward, and in a loud voice addressed the 128 priests :

“ Behold the invincible heroes of the highest rank.

“ Their courage and valour have never been equalled.

At the proper time, the priests were presented at Court, and passed in review before their Sovereign Lord. The whole army received rewards, but the Emperor specially called before him the brethren, and wished to invest them with titles of nobility; but on hearing of this intention, all the priests excused themselves, and the Abbot on behalf of the brethren humbly addressed His Majesty as follows.

“ Your servants having left their families, and retired from the world, do not desire an illustrious worldly reputation; they only pray that they may be allowed to return to their monastery, and pass their lives in the cultivation of virtue by the performance of good works; this being granted, they can never be sufficiently grateful for your Majesty’s kindness and condescension.”

The Emperor hearing this, could not but accede to their request, but at the same time he presented them with 10,000 taels of gold, and having entertained them at a feast, gave permission for the priests to return to their monastery. Kang-Hi appointed the Minister, Ten Kun Tat, (who as before narrated accompanied the army as Commissioner), to the Military Command of the O-Kong Province, and ordered him to proceed to his new post on the same day as the priests were leaving the Capital.

Having thanked the Emperor, the priests withdrew from the Palace, and the Civil and Military Officials returned to their respective Yamens. Ten-Kun-Tat entertained the priests, his late comrades, at a farewell feast, where they talked over the dangers lately undergone while subduing the Eleuths, and congratulated each other on the splendid results of their labours. In view of separation, they could scarcely find words to express their thoughts, so after taking a solemn oath of mutual brotherhood, they bade farewell, and each party went its way.

Who would have imagined, that during the feast, two old ras-

cally Officials who had not returned with rest to their Yamen, had introduced themselves amongst the company, and heard everything. The names of these Officers were Tien-Kien-Chhiu, and Tan-Hiong, both were of the highest rank of Prefect, and were on very bad terms with Kun-Tat, whom they had for a long time wished to ruin. Ten-Kun-Tat, was however a most honourable and much respected man, and as yet they had not been able to bring any charge against him. The two Officials had now seen him pledge himself to the priests by a solemn oath of brotherhood, so full of the affair, they returned to their Yamens, and concerted a most treacherous scheme.

The next morning they obtained an Audience of the Emperor, and petitioned His Majesty as follows.

“In your servant’s opinion, the priests of the Siau-Lim monastery, by thus subduing the Eleuths, as easily as one could put on a suit of armour, have covered themselves with glory, and deserve to be handed down as heroes to thousands of generations. Truly these men are as fierce as wolves, and courageous as tigers; if their hearts only remain unchanged, then the Government will be safe and we may rest in peace; but on the contrary, if their minds should change, then indeed the State will be endangered.”

“Besides this, Ten-Kun-Tat a man full of craft and intrigue, has cherished schemes of ambition and rebellion, but not having resources or power, and being also without confederates, he has not as yet dared to shew openly disaffection.”

“Now, however, he has obtained an oath of life and death, from the priests, and your Majesty has given him command over, and the power of 10,000 soldiers; truly he is now as a tiger with the additional strength of wings, and as a fierce fire increased by oil;—he will immediately carry into practice his ambitious schemes, and the priests will respond to his call without fail. With all these auxiliaries, who will be able to oppose a man of such wolf-and-tiger-like disposition?”

“Your ministers having pondered over this matter, are most anxious, and at the risk of their lives, must represent the state of things to your Majesty; they beg that you will carefully enquire into the case, and avoid the necessity of repenting when it shall be too late.”

The Emperor being deceived by the specious words of these two men, praised their zeal and fidelity in representing the affair, and immediately demanded of the nobles if they had any good scheme

to propose, by which the band of conspirators should be utterly exterminated.

Kien-Chhiu repressing his joy at the Emperor's intentions, made his proposal as follows :—

“ Your Minister has a plan ; if it be followed out, though they make themselves wings, they will not be able to escape.

“ Wait till the feast of the new year, and then send an Official with a proper escort of soldiers, to pretend that Your Majesty has sent an Imperial gift of wine with which the priests may keep the festival. At the same time, let the escort be provided with sulphur, saltpetre, gunpowder, and all kinds of combustibles. Depend upon it, the priests will take in this scheme — At the same time, a Minister should be sent to Kun-Tat, with the red scarf.* as a punishment for his heinous crime of conspiracy to rebel. By thus doing, at one cast of the net we shall secure the whole party.”

Kang-hi joyfully expressed his approval, and ordered the scheme to be carried out according to the suggestions of the two men.

These two officials having received the sacred commands, on the morrow arranged their troops, and having put all things in order, each proceeded to his separate Province. Kien-Chhiu went straight to Hok-Kien, towards the Siau-lim monastery ; on arriving at a place called the “ Yellow Spring,” he met on the road, a carter named Ma-ji-hok. Kien-Chhiu availing himself of the opportunity, employed the man's carriage, and quietly questioned him as to the most important road to the monastery. By gradual and careful enquiries, Kien-Chhiu got the most complete information from Ji-Hok, who replied to his questions in a most straightforward manner, and kept nothing back ; and besides this, he was quite glad to act as informer and guide, in order to avenge a blow he had received some time before, from an inmate of the monastery.

Kien-Chhiu was extremely pleased to find this out, and he felt very happy at seeing everything progressing so favourably ; on approaching the monastery, the priests having received intelligence of his arrival, came forward to pay due respect to the Imperial Envoy, and to reverently receive His Majesty's Sacred Commands. The Abbot brought Kien-Chhiu into the Hall, and having invited him to take his seat in the most honourable

* To strangle him.

place, they treated him every way in accordance with the rites and ceremonies, offering him tea and tobacco.

The priests addressed Kien-Chhiu as follows. "We were guilty of some disrespect in not proceeding a sufficient distance to meet Your Excellency, but we humbly beg you will pardon our fault." Kien-Chhiu replied "How dare I call you disrespectful! On the contrary your behaviour has gratified me very much. His Majesty fondly remembering your nobility of character, regrets his inability to visit you in person, but to shew clearly the benevolent intentions of his sacred mind, he has specially deputed me to present you with this gift of Imperial Wine, with which you may celebrate this feast of the new year."

On hearing this, the priests were filled with gratitude for this act of condescension on the part of His Majesty. All took their proper seats in the large Hall, and taking the Imperial gift, were pouring out the wine, and about to drink, when a certain odour caused suspicion to all;—so the Abbot taking in his hand a magic sword bequeathed to the brethren by the founder of the monastery, and dipping it in the jar of wine, immediately there arose a mephitic vapour which forced itself on all present, and made them fall to the ground with terror. After recovering themselves, the priests broke the jar of poisoned wine in pieces, and cursing the treacherous minister, cried: "What ancient grudge have you against us, or what present injury have we done, that you should deceive His Majesty, and turn him against us to our destruction? Truly it is without cause that you have done this thing, and there is nothing for us but to defend ourselves with the force we have at our disposal; why await further injury?" After again cursing him, they seized Kien-Chhiu, and struck off his head, but at the same moment, they saw the mountain above, and the monastery within and without, illuminated by fire, which blazed up to heaven; everywhere, they were surrounded by the flames, and there appeared no way of escape. The conflagration continued for two hours, and it is hard to say how many perished in the flames, but only eighteen priests were seen, and they carrying the seal and magic sword of the founder, ran into the inner-hall, where they cast themselves before the Image of Buddha, and piteously, with tears, implored his protection to save them. Suddenly, the Celestial Spirit, Tai-lo, exercising his Buddhistic powers, ordered his assistants Chu-khai and Chu-kang to open out black and yellow roads, by which the eighteen brethren were enabled to make their escape from the burning monastery.

At the break of day, these priests saw afar off, Ji-hok guiding

a troop of Imperial soldiers, and pointing to the East and West ; it immediately struck them that it was this man who had led the soldiers to the attack on the monastery, in revenge for the blow he had received some time before. The brethren determined that whatever should befall, they would at once take the opportunity of revenging themselves on Ji-hok, and this being done, they would consider what further steps to take.

Having made this decision, the priests rushed into the midst of the Chheng* soldiers, dragged out Ji-hok, and cut him in pieces ; but the soldiers cried "kill these wicked priests," and as they had no weapons, and most of the priests had been wounded or burnt, they could do nothing against a body of armed men, so had no resource but to escape if possible by flight. They fled, till they arrived at a place of safety called the Long-Sandy Beach, outside the district of the Yellow Spring, and here they nearly perished of hunger and cold. As they were all on the river bank, two men, Chia Pang Heng and Go-teng Kui, fortunately came up, and rescued the brethren in their boat, where we will leave them for the present, and relate how Tan-Hiong having received the red scarf, proceeded on his Mission.

Tan-Hiong having received the Imperial Command, left the Capital, and went direct to the Military District of O-Kong, where Kun-Tat came forward to meet him ; and Tan-Hiong seizing the opportunity, while in the road, read the Emperor's warrant, and, upbraided Kun-tat for conspiring to raise rebellion ; he told him that excuses could be of no avail, and throwing around his neck the red scarf, Kun-tat was strangled, and his body dragged to a place called E-Kang-Boe. After this, Tan-hiong recalled his troops, and they returned with him to the Capital, where he reported the success of his mission.

The murder of Kun-tat caused great consternation to his followers, and deep was the grief of his relations when they saw their head taken from them by a violent death, for no cause whatever ; they returned home, and carried the sad news to Kun-tat's father, wife, and children.

The whole family were at first stunned with grief, heaven and earth seemed to have deserted them ; but after the first grief was over, the wife née Koeh-Siu-Eng, her son To-Tek, and her Sister-in-law Giok-Lien, with her son To-Hang, went with all their household, and recovering Kun-Tat's corpse from E-Kang-Boe, buried it peacefully in the family grave

* The present dynasty is called Chheng or pure.

at San-Kong. After this, they performed the funeral ceremonies, and went into the deepest mourning.

We will now return to the five priests, Chhoa, Png, Ma, O, and Li; after shewing their gratitude to their preservers Chia, and Go, they proceeded to the Black Dragon Mountain, where they arrived at dusk, but found no place of shelter; after consultation, the brethren determined to go to the Ko-Khe Temple, and beg hospitality there.

The keeper of the Temple, Ng-Chhang-Seng, and his wife *née* Chiong, being persons of compassionate and just dispositions, listened to the prayer of the priests, opened the gates of the Temple, received them reverently, and gladly admitted the brethren, treating them in a most hospitable manner. During the night, the host and his wife conversed with their guests, and of course the priests related the sad tale of all the injuries they had received; the husband and wife being moved with pity, invited them to take up their abode at the temple, until they could devise means of avenging their wrongs.

Who could have imagined, that in half a month's time, the news of the priests' escape, and place of refuge, would get to the ears of the Mandarins? it however did reach them, and they sent troops to the temple, to arrest the brethren; luckily the priests received early information of the intentions of the officials, so, having expressed their gratitude to Chhiang-seng and his wife, they left the Ko-Khe temple, and escaped to the Province of O-Kong, to a temple called that of the "Spiritual King," where they entered a monastery, and dwelt there.

For some time everything went quietly, and one day the five priests went for a stroll to E-Kang-boe; coming to the bank of the river, they suddenly espied a censer floating down the stream; taking up the vase, they saw inscribed on it the characters, "The precious white censer"; it had two ears, its base was a tripod, and the whole was composed of green-stone.

The brethren handed the incense-burner to each other, and in turning it about, they were exceedingly astonished at seeing on the bottom, the following characters engraved; "Overturn the "Chheng" and restore the "Beng."* When they had thoroughly comprehended the meaning of the legend, the brethren knelt before the censer and prayed. After this, they took up two broken pieces of coloured pottery, which were lying near the spot, and

* Hoan Chheng Hok Beng.

using these as divining blocks, threw them in the air three times in succession, and each time the pieces fell to the ground uninjured; this made the brethren still more astonished, so they again bowed before the censer, and prayed as follows.

“If at a future time we are to succeed in avenging our wrongs and oppression, grant us again three favourable casts in succession.”

They again threw the two pieces of pottery three times in the air, and thrice was a favourable answer given. The brethren at once prostrated themselves in gratitude, and taking stalks of grass, used them as incense sticks, and inserted them in the censer; they then all imitated the ancients Lau-pi, Kwan-ü and Tiu-hui, and took a solemn oath of mutual fidelity.

Suddenly there appeared in the censer, a magic book of fate; all saw it clearly, and were extremely delighted. But as we know, “Walls have ears,” and all this was overheard by the Imperial soldiers, who immediately surrounded the brethren, crying, “seize and bind these rebellious priests.” The priests taking up the censer, with united strength cut away through the troops, and escaped. Now this affair took place near the spot where Koeh-siu-eng with her sister-in-law and their children were sacrificing at Kun-tat’s grave, and while employed in this duty, they heard a voice, and suddenly there appeared rising from the earth a sword, on the hilt of which were engraved the characters. “Two Dragons disputing for a pearl” and on the blade, “Overturn the Chheng and restore the Beng-Just as they had deciphered the characters, they heard a cry of “save life.” The sisters-in-law took up the sword, and rushing to the spot, saw the Imperial troops; so, making a trial of the sword, they rushed at the soldiers, and slaughtered a great number of them, thus rescuing the five priests.

The sisters-in-law called the brethren to the mound of the grave, and questioned them as to the circumstances under which they had been attacked; the five priests related their sad story from beginning to end, and told how much they had suffered from treachery and deceit.

After hearing their tale, the Lady Koeh knew that these were the men who had taken the oath of brotherhood with her late husband, and that like him they were victims of the treacherous minister; she was therefore moved with compassion towards the priests, and pointing to the grave, related in turn her story, from which the priests learned that they were before the tomb

of Kun-tat, and they immediately knelt down, and prayed for assistance, protesting with tears against the injustice they were suffering.

The Lady Koeh approached the kneeling priests, and exhorting them to calm their grief, said, "This is no place to linger. I invite you to come to my humble dwelling, and abide there a day or two before returning to the monastery; this will be safer, and will not delay you much."

It is unnecessary to say that the priests gladly accepted the invitation, and remained with the lady some days, until they could with safety return to the Temple of the "Spiritual King."

It is now necessary to bring to notice five men, named Go-thien-seng, Png-tai-iu, Li-sek-te, Tho-pit-tat, and Lim-eng-Chiau. These men were originally employed as horse dealers in the provinces Che-Kiang and Shantung; one day they were accidentally passing the temple of the "Spiritual Temple," where they met the five priests, Choah, Pung, Ma, Li, and Ho. The horse-dealers entered the Temple, and held a conversation with the priests, after which they united with them as brothers, swearing to assist them to the death in avenging their wrongs.

There was also a Taoist named Tan-Kin-lam, a hermit dwelling in the cave of the "White Heron." One day as he was visiting the surrounding villages, (where he had gained a great reputation by reciting the Taoist Scriptures, and was much honoured for his good deeds) he met four men, Tho-hong, Toleng, Ho-Khai, and Tan-phiau, who communicating with him by secret signs and ambiguous sayings, made known to Kin-lam that they wished to go to the Temple to meet with the five priests, Choah, Pung, Ma, Ho, and Li. They all proceeded towards the Temple, but on arriving there, found that the priests had been harassed and pursued by the Mandarin troops, who had forced them to escape.—The brethren had fortunately managed to get to a place called the Dragon and Tiger Mountain, where they met with the five Tiger Generals, Go-thien-seng, Png-hui-sing, Tiuⁿ-keng-Chiau, Iuⁿ-bun-tso, and Lim-tai-kang, who brought the priests up to the mountain, received them kindly, and hearing their story, pitied them exceedingly.

The Tiger Generals asked the priests to stay with them two or three months, and promised at the end of that period to go with them to the Flowery Pavilion of Hung,† where they would gather

† Ang-hoa-Teng.

together their soldiers and horses, and assemble brave heroes from every quarter, in order to exterminate the treacherous officials, and wipe out the grievances and wrongs suffered by the brethren. How excellent were their intentions !

The priests agreed with joy to the plan, and when the time arrived, the mountain camp was broken up, and all proceeded in order to the Hung Pavilion, where Kin-lam and his companions joined them.

Without further delay, the whole party, being arranged with the proper ceremonies according to rank, sat down, and the priests questioned Kin-lam as follows ;

“ What is the honourable surname and name of our honourable Taoist brother, who has this day favoured us with his presence, and what instruction can be impart to us ”? Kin-lam answered; “ My unworthy surname is Tan, and my insignificant name is Kin-lam ; formerly I was a high Minister at the Court of this “ Chheng ” dynasty, and having gained high honours at the Han-lim College, I was promoted to a seat at the Board of War. Seeing that the reins of Government were in the hands of a clique of treacherous Ministers, and worthless favourites, I retired from office, and entered the Taoist priesthood.”

“ Hearing that you virtuous and patriotic gentlemen, are about to raise the banner of justice and righteousness, I wish to join in your plans, and to assist in driving out the traitorous officials, and in avenging the foul injuries you have received.”

All assembled were delighted, and cried with a loud voice ; “ Fortunate indeed is it, that the master is come to assist us ; now certainly, the traitors must be exterminated, and our oppressions avenged ; we beg the master will at once divine for us a lucky day, on which we may all renew our oath, and raise soldiers, for the great work.”

Kin-lam acceded to the request, and before the whole company assembled in the Hall, the 25th day of the 7th moon at the hour Thiu, was the date chosen for the renewal of the oath, by mixing blood.

The 15th of the 8th moon was selected, as the day on which to sacrifice to the standards, and put in motion the army.

As a sign that these were auspicious dates, the Southern Sky suddenly opened, and the characters Thien-yen-kok-sik : (“ A pattern of the celestial Palace”) were displayed. Kin-lam having

accepted this new omen as favourable, the whole assembly adopted these four characters for the Flag, around which to rally their adherents. On the same day, they also recruited one hundred and seven men, and besides these, there appeared a youth who offered himself; on the priests enquiring his name, he replied: "I am no other than Chu-hung-chok, the grandson of the late Emperor Chungcheng; the son of the concubine Li-sien."

On hearing this, all bowed down before the youth, and acknowledged him as their sovereign Lord.—Kin-lam was appointed Commander in Chief and Sin-Seng, or Grand master; Ho-Khai and Tan phiau were made Brigadiers, and Tho-hong with Tho-leng received commissions as Generals of the advanced guard and pioneers;—Go, Ang, Li, To, and Lim, were appointed Generals of the left wing; and Go, Pang, Tiuⁿ, Iuⁿ, and Lim, Generals of the right.

The five priests were appointed as Generals in Chief of the rear guard.

Having arranged the Pavilion, all the assembly mixed blood and took the oath of fidelity, when suddenly a man named So-Ang-Kong was announced. Kin-lam, seeing that the new-comer was a person of great ability, appointed him after casting lots, as the Sien Hong or Vanguard, to clear the way for the army by bridging over the rivers. As Kin-lam was making this appointment, a red light shone in the eastern heavens, and Kin-lam availing himself of the omen, and being filled with righteous intentions, changed the name of So-Kong to Thien-yu-hung or "Heaven will protect the "Hung." The brotherhood assumed the surname of "Hung" or "universal," and adopted the words "Obey Heaven and walk righteously" as their motto.

On the appointed day, having sacrificed to the standards, the army was set in motion, and the first day they marched to the "Ban-hun" Mountain in Chet-Kang. On this Mountain dwelt a man, Ban-hun-lung, whose native place was Hu-po, in the prefecture of Tai Chhang.

This man's original name was Tah-chung, but having retired from the world, and entered the priesthood, he had taken the name "Ho-buan."

At home, he had left three sons, Heng, Seng, and Phiu, and the reason he had abandoned his family was, because about the middle of the year, he had killed a man. Ban-lung was nine feet high, his face was like a large hand-basin; his head was as

large as a peck measure, and his hair and whiskers were red.—In his hands, Ban-lung carried a pair of dragon maces, and his strength was equal to that of 10,000 ordinary men,—he was irresistible. On the day in question, he was sitting at leisure on the mountain, and beholding a body of men and horses passing, he discerned amongst them, the banner of the Buddhist priests; being at a loss to make out the meaning of the procession, he descended to ask the reason of such an assemblage. On approaching the Army, Ban-lung became moved by a spirit of justice and righteousness, and was forced to cry out; “Oh Princes, if you do not undertake the fulfilment of Heaven’s decrees, and redress all the injustice that has been perpetrated against you, you are no true men. If you will not reject your young brother, I would follow in your train, and with you, rectify all the injustice under which you have suffered so long; I scarcely dare hope that you will deign to accept my poor assistance.” The brethren seeing Ban-lung to be a man of such powers, were rejoiced to enlist him, and at once agreed to appoint him as Generalissimo, and obey him as their “Toa-Ko,” or elder brother. Ban-lung accepted the post without hesitation, and conducted the Army to the “Phoenix Mountain,” where they pitched their camp. Ban-lung then went forward, and led the brethren against the “Chheng” army; the metallic drums of either army were beaten loudly, and the soldiers closed with each other; great was the slaughter on both sides, and after several engagements, the “Chheng” army was utterly defeated. Having gained the victory, our army returned joyfully to their camp, but the proverb says, “the planning of an affair is with men, but the carrying of it out is with Heaven.”† The Toa-ko, Ban-lung, again took out the army to battle, and before three encounters were over, his horse stumbling on the rocky ground, he fell, and uttering a single groan, died. The whole army, on seeing that Ban-lung had perished, exerted their utmost strength, and cutting their way through the enemy, carried away his body, and arriving at their camp, buried their general in peace. Truly this was a lamentable affair!

The Grand Master, Kin-lam, alone was aware by his powers of divination, that Ban-lung must perish about the middle of the 8th moon, and that it is impossible for a human being to escape his destiny; so going in front of the army, he exhorted them saying;

“It is impossible to elude the great account, and Ban-lung was fated to perish in this manner; our brethren must not give way to grief; it is next to impossible to restore the dead, the

best thing we can do, is to transform the body of our deceased General by cremation, and bury the ashes at the foot of this mountain. Let the place of burial be an octagonal plot of ground, facing the Jim and Sin points of the compass."—This was done, and in front of the grave was erected a nine storied Pagoda, behind was a twelve peaked hill. The whole army assisted as one man, and in a day the burial was accomplished properly.

The Sien-Seng, Kin Lam, erected a tomb-stone, and on this tablet were engraved six characters; to each character was added the character "Sui," or water.

After the funeral ceremonies were concluded, the Sien-seng Kin-Lam, addressed the army, saying; "Since Ban Lung's death, I have consulted the fates, and by divination, I perceive that the destiny of the "Chheng" dynasty is not yet fulfilled; if we from day to day contend with the Imperialists, we shall only be wasting our strength. The best thing to be done, is that the whole of our brethren disperse, each man to his own dwelling, and his own province, disguising his name and surname, and enlisting as many brave heroes as possible to join the good cause. We will remain quietly until the intentions of Heaven are changed, and then as easily as putting on a suit of armour, we will restore the "Beng" dynasty, and avenge our long standing grievances. The whole army agreed to this with acclamation, and all followed Kin-lam's advice; but before parting, they in public assembly, established the Thien-Te-Hui, and divided the Society into five banners or lodges, inventing verses, characters, and pass words, by which the members could be mutually recognised, until the day shall arrive when they will be able to overturn the Chheng dynasty, and fully restore the Beng to their rightful Empire.

* Sun Thien, heng To.

† Bo su, tsai Jin; Seng su, tsai Thien.

MALAY PROVERBS.*

BY W. E. MAXWELL.

Read at a Meeting of the Society held on the 3rd June, 1878.

SOME one has happily defined a proverb to be "the wisdom of many and the wit of one." As the embodiment, often in terse epigrammatic form, of certain shrewd bits of worldly wisdom, proverbs are generally popular with the peasantry of every nation; and to judge from the homely metaphors and illustrations to be found in many proverbs, it is from the peasantry that they have usually originated. They are the stock-in-trade of rustic *savans*, who, innocent of any book-knowledge, learn their wisdom from the sea, the sky and the heavenly bodies, from the habits of animals and the qualities of trees, fruits and flowers; or who gather lessons, it may be, of patience, thrift, or courage from incidents of their daily pursuits. To enable us to fully understand the national character of an Eastern people, who have no literature worthy of the name and who are divided from us by race, language, and religion, a study of their proverbs is almost indispensable. An insight is then obtained into their modes of thought, and their motives of action, and, from the principles inculcated, it is possible to form some estimate of what vices they condemn, and what virtues they admire.

In studying the manners and customs of a people, a knowledge of their proverbs is of great assistance. The genius of the Malay language is in favour of neat, pithy sentences, and it abounds, therefore, in these crystallisations, (if the expression can be permitted,) of primitive wisdom and humour, though in this respect it is said to be inferior to the Javanese. Some open up perfect pictures of certain phases of rural life, and indeed are scarcely intelligible except to those whose knowledge of the country and mode of life of the people enables them to appreciate the local colouring. As a proof of their popularity, I may instance the frequent quotation of proverbs in the Malay newspapers which were started in the Colony of last year, and of which no less than three in the native character are now published weekly in Singapore. One can seldom take up the

* Only a small portion of the Proverbs are published in this Number of the Journal. The remainder will appear in January.

“*Jawi Peranakan*” without finding an argument clenched, or an adversary answered by some well known “*ibarat*” (proverb), or “*perupamaan*” (similitude), a dictum of some forgotten sage from which there is no appeal.

To any one studying the language, Malay proverbs are extremely useful, not only because they contain many homely words and phrases not usually to be met with in books, but also as examples of the art of putting ideas into very few words, in which the Malays excel; but which the student, whose thoughts *will* run in a European mould, finds it so difficult to acquire. Newbold, in his “Political and Statistical account of the British Settlements in the Straits of Malacca,” which though published as long ago as 1839, is still by far the most valuable authority on Malay subjects in the English language, gives (vol. II, p. 335.) translations of a few Malay proverbs, but with this exception I am not aware that any collection in our language has hitherto been printed.

I began to collect Malay proverbs in 1874 while residing in Province Wellesley, where there is a large Malay population. The Malay and French dictionary of l'Abbé Favre, which was published in 1875, fell into my hands early last year, and I then found that I had been anticipated in my researches, not only by the learned and reverend author, but also by M. Klinkert, a Dutch gentleman, who, as early as 1863, published a collection of 183 Malay proverbs with a preface and notes in the Dutch language. M. Favre, in his preface, acknowledges his obligations to M. Klinkert's work in the following passage: “C'est ainsi M. Klinkert qui, dans un ouvrage spécial, nous a servi à compléter notre collection de proverbes Malais, extraits partiellement de divers auteurs: nous lui devons aussi les énigmes.” The only copy of M. Klinkert's book which I have seen, a thin pamphlet of 51 pages, does not contain the enigmas mentioned in the foregoing quotation. It is probable therefore that later and more complete editions exist. In the very interesting and modest introduction which precedes M. Klinkert's collection of Malay proverbs, the author states that they are taken partly from the works of Abdullah bin Abdul Kadir Munshi, especially from his “*Hikayat Abdullah*” and his “*Pelayaran*,” and partly, but more rarely, from other “*Hikayat*,” from native “*pantun*,” and from the lips of Malays themselves. For many proverbs in the collection he acknowledges his indebtedness to the late Mr. Keasberry of Singapore, “a man who, from his youth until he became an old man, studied the Malays and their language, and who had the ad-

“vantage of having the above-mentioned Abdullah as his teacher and assistant.”

The author goes on to say that in publishing his small collection of proverbs, got together from these sources, he has a particular aim in view, namely, to encourage other students of the Malay language to complete the collection, by adding to it many proverbs which may exist unknown to him, “lest the study of Malay be neglected for the study of the Javanese language, to which the preference has been given rather too exclusively of late years (in the Dutch colonies).”

As far as Malay authors are concerned, the labours of the Abbé Favre and M. Klinkert in collecting Malay proverbs and aphorisms have, I think, been exhaustive. But there is a wide field left for the student who cares to amuse and instruct himself, and perhaps others, by picking up quaint sayings from the natives themselves. One difficulty, in making a collection of this sort, lies in deciding what to admit as a genuine proverb, and what to reject as a mere sententious remark or as a common metaphorical expression. M. Klinkert admits to a doubt as to whether “a mere phrase” may not here and there be found among the proverbs he publishes. M. Favre certainly gives several specimens in his dictionary which can hardly be considered proverbs, notably those quoted from a “livre de lectures” published in Singapore, which are in some instances mere moral maxims. I shall not pretend, however, in the collection now published, to confine myself to a more rigid rule than that adopted by previous collectors.

In this paper I propose only to supplement previous collections of Malay proverbs, and I shall not, therefore, include any of those which are to be found in Favre’s dictionary, (except perhaps in cases where my version of a phrase differs from his); though I am aware that this rule deprives me of some of the best known and most characteristic specimens. Those now printed have been collected at various times and places. Listening to the humble details of a rural law-suit, or the “simple annals” of a Malay village, I have occasionally picked up some saying alleged to have descended from the “*orang tuah-tuah*” (the ancestors of the speaker) or the “*orang dahulu kala*” (the ancients) deserving of a place here; others I have noted down in conversation with Malays of all grades, from the *raja* to the *ryot*, and have verified by subsequent enquiry; for others again I am indebted to the kindness of friends, Malays and others.

As it has been necessary, in order to avoid reprinting what

has already been published by others, to examine carefully the works of Favre and Klinkert, the compilation of the following pages has involved more labour than their number would suggest. That they have been put together during the very moderate leisure permitted by official occupations will perhaps be an excuse for errors which may be discovered by later students.

1. *Enggang lalu, ranting patah.*

“The hornbill flies past, and the branch breaks.”

A saying often employed when circumstantial evidence seems to encourage suspicion against a person who is really innocent. The hornbill or rhinoceros-bird has a very peculiar flight, and the sound of its wings can be distinctly heard as it flies far overhead.

There are several kinds of hornbills in the Peninsula, and one variety with a very singular note is called by the Malay *tebang mentuak*, a nickname in justification of which the following story is told. A Malay, in order to be revenged on his mother-in-law, shouldered his axe and made his way to the poor woman's house and began to cut through the posts which supported it. After a few steady chops, the whole edifice came tumbling down, and he greeted its fall with a peal of laughter. To punish him for his unnatural conduct, he was turned into a bird and the *tebang mentuak* (feller of mother-in-law) may often be heard in the jungle uttering a series of sharp sounds like the chops of an axe on timber, followed by *Ha, Ha, Ha*.

2. *Ada bras, taroh didalam padi.*

“If you have rice put it away under the un-husked grain.” An injunction to secrecy. An intention to injure any one should be kept secret, otherwise the person concerned may come to know of it and frustrate it.

3. *Ada hujan ada panas*

Ada hari boleh balas.

“Now it is wet and now it is fine,

A day will come for retaliation.”

A proverb for the consolation of the vanquished. As sunshine and rain alternate, so the loser of to-day may be the conqueror of to-morrow. Quickness at resenting an injury has always been held to be a prevailing characteristic of the Malay nature. Newbold (vol. II, p. 186) says that he had seen Malay letters in which, in allusion to the desire of avenging an insult,

such expressions as the following occurred; "I ardently long for his blood to clean my face blackened with charcoal," the original Malay expression (a quotation from the *Sijara Malayu*) is "*membasoh-kan arang yang ter-chouting di-muka.*"

4. *Apa guna-nia merak mengigal di hutan?*

"What is the use of the peacock strutting in the jungle?"

The idea is that the beauty of the bird is thrown away when exhibited only in a lonely spot where there is no one to admire it. In Klinkert's collection there is a proverb conveying a somewhat similar idea, "*Apa-kah guna bulan terang dalam hutan, 'jikalau dalam negri alangkah baiknya.*"

Why does the moon shine in the forest? Were it not well that her light should be bestowed on inhabited places?

5. *Ada-kah buaya itu menolak-kan bangkei?*

"Will the crocodile reject the carcase?"

Is it likely that a good offer will be refused?

6. *Ayam beruga itu kalau di bri makan di pinggan mas sakalipun ka-utan juga pergi-nia.*

"Though you may feed a jungle-fowl out of a gold plate it will make for the jungle nevertheless."

This is one of many proverbs illustrating the impossibility of eradicating natural habits. Another version is, *upama kijang di rantei dengan mas, jikalau iya lepas, lari juga iya ka hutan makan rumput*, "like a deer secured with a gold chain, which if set free runs off to the forest to eat grass." (Favre). Compare the following which is too elaborate, I fear, for a genuine proverb. It is more like a successful metaphorical effort by some Malay scribe;

7. *Adapun buah pria itu kalau ditanam diatas batas sago dan baja dengan medu, lagi di siram dengan manisan, serta di letak-kan diatas tebu, sakali-pun apabila di masak pahit juga.*

"You may plant the bitter cucumber on a bed of sago, and manure it with honey, and water it with treacle, and train it over sugar canes, but when it is cooked it will still be bitter."

8. *Anak anjing itu bulih-kah jadi anak musang jebat?*

"Can the whelp of a dog become a civet cat?"

The translation, but not the original, is given in Newbold

(vol. II. p. 336.) He explains it to mean that no good is to be expected from persons naturally depraved.

9. *Itek ta'sudu ayam ta'patok.*

"The duck won't have it and the hen won't peck at it." A phrase for something that is utterly worthless, not worth "a brass farthing" or "a tinker's curse"!

10. *Ikut hati mati, ikut rasa binasa.*

"'Tis death to follow one's own will, 'tis destruction to give way to desire." A maxim shewing the folly and immorality of taking one's wishes and feelings as the sole guide of one's actions, irrespective of law and social obligations. This is a good specimen of the jingling effect caused by the juxtaposition of words which rhyme, (an effect which is perhaps more common in Hindustani than in Malay) often met with in Eastern proverbs.

Compare the following Hindustani proverbs.

"*Jiski deg uski teg.*"

"Who has the pot has the sword," (a saying which shews a proper appreciation of the value of an efficient Commissariat), and.

"*Jiske hath dòi, uske hath sab koi.*"

"He who has the spoon has all under his hand."

11. *Adapun ikan yang diam didalam tujuh lantan sakalipun ter-masok didalam pukat juga.*

"Even the fish which inhabit the seventh depth of the sea come into the net sooner or later." Illustration of the inutility of attempting to evade fate.

"*Tujuh lantan*," which I have translated "the seventh depth of the sea," probably refers to the popular Mohamedan idea that "the earth and sea were formed each of seven tiers"—see Newbold, (Vol. II, 360.)

12. *Ada ayer adalah ikan.*

"Wherever there is water there are fish." A second line is sometimes added to complete the rhyme, but it does not add much to the sense; *Ada rezeki bulih makan*, "if there is nourishment one can eat." The idea intended to be conveyed is one of faith in the bounty of God, who will provide for his creatures wherever they may find themselves.

13. *Ada pandang ada bilalang.*

“Wherever there is a field, there are grass-hoppers.” Wherever there is a settlement there is of course population.

14. *Anjing dibri makan nasi, bila akank iniang ?*

“Will a dog ever be satisfied however much rice you may give him?” Kindness is thrown away upon coarse, unmannerly people, who are never satisfied but are always expecting fresh favours.

15. *Ayer tawar sa'chawan di tuang-kan kadilum laut itu bulih-kah menjadi tawar ayer laut itu ?*

“If a cup of fresh water be poured into the sea, will the salt-water become fresh?” A serious offence or a great sin cannot be condoned or wiped out by any trifling means.

16. *Ayam itam terbang malam,
Hinggap di poko pandan ;
Berkersah adu rupa-nia tidak.*

“A black fowl which flies at night and settles in the *pandan* bush ; there is a rustling but nothing is to be seen.”

Applied metaphorically to any mysterious case in a Malay court of justice, the details of which are wrapped in obscurity. When it is impossible to get to the bottom of such a case a Malay will remark sententiously that it is “a black fowl whose flight is by night.” On the other hand a case in which the facts are perfectly clear, and the guilt or innocence of the accused is proved to demonstration, is “a white fowl which flies by day,” or, to give the phrase at full length,

17. *Ayam putih terbang siang,
Hinggap di halaman ;
Malah kapada mata orang yang banyak.*

“A white fowl which flies in broad day-light and alights in the court-yard, full in the sight of all the people.”

18. *Apa lagi sawa iya berkahandak ayam lah.*

“Of course the boa-constrictor wants the fowl.” Applies to a certain class of persons who are contented enough as long as they get everything they require.

19. *Bukan tanah menjadi padi.*

“Earth does not become grain.” Another proverb illustrative of the hopelessness of attempting to elevate the worthless.

“You cannot make a silk purse out of a sow’s ear.”

20. *Bongkokbharu betul, buta bharu chelik.*

"The hunchback has become straight, and the blind has recovered his sight." A very common proverb, used ironically of a man who has risen from obscurity to a good position, and in his prosperity turns his back on his old friends.

21. *Begimana bunyi gendang, begitulah tari-nya.*

"As is the cadence of the tabor, so must the measure of the dance be." The idea intended to be conveyed is, I believe, that a man has to regulate his conduct according to the orders he gets from his superiors. As the step has to be adapted to the music, so the influence of those in power necessarily affects the conduct of their subordinates. Among the Malays, as among other Eastern nations, a small drum beaten by the hands is a prominent feature in all musical entertainments. Two kinds in common use are called *gendang* and *rabana*. Sometimes the time (in dancing) is marked by clapping the hands (*tepuk*) or striking two pieces of bamboo together (*kerchap*).

A common version of this proverb is "*Begimana tepuk begitu tari.*"

22. *Bdaga dipetek, perdu ditendang.*

"The flower is plucked, the stalk trampled under foot." To take the sweet and leave the sour. Said of a man who ill-treats his mother-in-law.

23. *Bumi mana yang tiada kena hujan.*

"Were is the spot on the earth that does not get moistened by rain?"

There is no mortal who does not commit sin at some time or other. A common repartee of Malay wives scolded for some short-coming; it amounts to "I'm no worse than anybody else, "every one must do wrong sometimes."

24. *Burong terbang dipipis lada.*

"To grind pepper for a bird on the wing." One of the first processes of Malay cookery is to grind up the spices, etc. with which the dish is to be seasoned. The proverb ridicules making preparations for the disposal of something not yet in one's power. It is strongly suggestive of the old injunction "first catch your hare."

25. *Bergantung tiada bertali.*

"To hang without a rope." To be without visible means of support; e. g. a Malay woman, deserted but not divorced by her husband, who cannot remarry and has no one to support her.

26. *Berklahi didalam mimpi.*

“To fight in a dream.” To take trouble for nothing.

27. *Bunga pun gugor, puteh pun gugor, tuah pun gugor, masak pun gugor.*

“The flowers fall and so must all things fair, the old drop off and the fully ripe.” Death is the common lot of everything.

28. *Buat baik ber-páda-páda, buat jahat jangan sakali.*

“Do good in moderation, do not do evil at all.” Excessive goodness is apt to exasperate the rest of mankind. It is enough to be tolerably good, and to avoid doing anything actually wicked. Thus the Malay moralist.

29. *Bertitah lalu sembah ber laku.*

“The royal command is waived and the petition is allowed to prevail.”

A common expression at the Court of a Malay raja, when the sovereign, allowing himself to be influenced by representations humbly made to him, recalls his words, and graciously suffers the suggestions of his chiefs, or the prayers of a suppliant, to prevail.

30. *Ber-tangga naik ber-jenjing turun.*

“To ascend by climbing a ladder and to come down with the hands full.” The trouble and difficulty of climbing up to the notice of people in high places are repaid by the substantial favours to be got from them.

31. *Bapa-nya burik anak-nya tentu-lah ber-rintek.*

“If the father is spotted the son will certainly be speckled,” “like father like son.”

32. *Ber-kilat ikan didalam ayer aku sudah tahu jantan betina-nya.*

“As the lightning flashes on the fish in the water, I can tell the males from the females.” Means “what is the use of attempting concealment? I can read your secret with the greatest ease.”

33. *Berhakim kepada brok.*

“To make the monkey judge,” or, to go to the monkey for justice.” A fable is told by the Malays of two men one of whom planted bananas on the land of the other. When the fruit was ripe each claimed it, but not being able to come to any settlement they referred the matter to the arbitration of a monkey (of the large

kind called *brok*.) The judge decided that the fruit must be divided, but no sooner was this done than one of the suitors complained that the other's share was too large. To satisfy him the monkey reduced the share of the other by the requisite amount which he ate himself. Then the second suitor cried out that the share of the first was now too large. It had to be reduced to satisfy him, the subtracted portion going to the monkey as before. Thus they went on wrangling until the whole of the fruit was gone and there was nothing left to wrangle about. Malay judges, if they are not calumniated, have been known to protract proceedings until both sides have exhausted their means in bribes. In such cases the unfortunate suitors are said to *berhakim kapada brok*.

34. *Tanam tebu di bibir mulut.*

"To plant sugar cane on the lips." To cultivate a plausible manner concealing under it a false heart.

35. *Tiada akan pisang berbuah dua kali.*

"The plantain does not bear fruit twice." A hint to importunate people, who, not satisfied with what has been given to them, ask for more.

36. *Tiðakah gajah yang begitu besar diam didalam hutan rimba itu dapat ka-tangan manusia?*

"Does not the elephant, whose size is so great and which inhabits the recesses of the forest, fall into the hands of mankind?" A sententious reflection on the superiority of mind to matter, intellect to brute force.

37. *Tanam lalang ta'kan tumbok padi.*

"If you plant *lalang* grass you will not get a crop of rice." A man must expect to reap as he sows.

38. *Tangan menetak bahu memikul.*

"The hand is chopping (wood) while the shoulder is bearing a load." Said of a man who makes money in several ways or who has various employments.

39. *Tu-kan har'au makan anak-nya.*

"The tiger will not eat its own cubs."

The Raja will not order the death of one of his own children.

I do not know how to reconcile this proverb with a statement in Major McNair's book, "*Sarong and Kris*," (p. 124) that "the male tiger devours his own offspring whenever he

has an opportunity," except by presuming that the Malay author of the proverb alludes to the female tiger !

40. *Tidak hujan lagi bichak in'kan pula hujan.*

"Muddy enough when there is no rain, but now it is raining." Said of a thing difficult to perform at any time without the addition of an aggravating circumstance.

41. *Ta' tumbuh ta' melata*

Ta' sunggoh orang ta' kata.

"A plant must sprout before it climbs ; if it were not true people would not say it." "No smoke without fire."

42. *Tiada baban batu di galas.*

"For want of a load a stone is carried on the back." To give one's self needless trouble.

43. *Tolak tangga ber-ayun kaki.*

"Kick away the ladder and the legs are left swinging." To be in an unpleasant position in consequence of a blunder of one's own.

Sometimes another line is added.

Pelok tuboh mengajar diri.

"Then you fold your arms and think what a fool you're been" (*lit, to hug the body and lecture one's self*).

This phrase is common in Malay *pantun*, e. g. the following allusion to the bad management of a Malay lover who abandoned a dark beauty for a fair one and got neither ;

"Itam lepas puteh ta' dapat.

Tolak tangga ber-ayun kaki."

Klinkert has this proverb in his collection but gives it as "*Tolak-kan tangga kaki berayun.*"

44. *Ta sunggoh saluwang me-laut balik iya ka tepi juga.*

"The *saluwang* fish does not really go out to sea, it always returns to the bank."

A hit at stay-at-home people who never leave their own villages.

The *saluwang* is a small fresh-water fish, very common in the Perak river.

45. *Ta' ampang peluru di lalang.*

A bullet is not stopped by the *lalang* grass. The weak can oppose but the feeblest barriers to the attacks of the powerful.

46. *Tiada ter-kajang batu di pulau.*

"The rocks on an island are not to be covered over with *kajang* awnings." There must be a limit to benevolence; one man cannot feed a province. *Kajang*, a kind of mat or screen made of palm-leaves sewn together, often used as an awning or tarpaulin.

47. *Ta'kan srék luka makan ditajak, esok ka bindang juga kita.*

A cut with a *tajak* is not so serious but that we are able to go to the fields again next day. The *tajak* is an instrument with which the first process in *padi* cultivation, namely clearing the ground of the long grass and reeds which have grown up since the last crop was taken off, is performed. It consists of a heavy iron blade attached, at right angles nearly, to a wooden handle. Weight is necessary, as the grass is thick and strong and its roots are under water. A certain amount of dexterity is required, or the operator may cut his own feet. The proverb, which is common among Malay peasants in Perak, means something of this kind: "What is the use of being sulky because our Chief or Pungulu has punished or injured us? We have to till his fields for him all the same whether we like it or not."

Ter-klébat-klébat seperti lintah lapar.

"Waving about like a hungry leech." A simile applied to Malay damsels who shew a want of maidenly propriety.

48. *Tumaa hilang malu halóba dapat kabinasa-an.*

"Covetousness begets loss of shame, avarice results in destruction."

Favre, quoting *Hikayat Abdullah* gives *loba*, not *halóba*, as the Malay word for *covetousness*, (Dict. vol. 2. p. 537.) I give the word as I have been accustomed to hear it pronounced, after having consulted several Malays of education.

Another Malay word, signifying "miserly, avaricious" is *chikel*. I have not found this in any dictionary, though Favre (quoting Klinkert) gives *kikel*.

49. *Tiada bulih telinga, tandok di púlas-kan.*

"As he can't twist the ear he pulls at the horn." "By hook or by crook."

To illustrate the way in which this proverb is used I may mention that I once heard it quoted, in a country police court in Province Wellesley, by an old Malay who was asked for his defence to a certain charge. He declared it to be a second attempt on the part of his adversary to injure him, a former one having failed; and he wound up his speech with "*telinga ta' dapat pulas dia handak pulas tandok*", (if he can't wring me by the ear he is determined to have me by the horn).

50. *Ter-lepas deri-pa'da mulut bu'dya masok mulut har'iman.*

"Freed from the mouth of the crocodile only to fall into the jaws of the tiger."

This proverb and the next suggest at once the familiar English one "Out of the frying pan into the fire."

51. *Takut-kan hantu pelok-kan bangkei.*

"From fear of the ghost, to clasp the corpse."

52. *Jangan sangat pilih-nya takut tuan kena buku bulu.*

"Do not pick and choose too nicely or you may chance to get a bamboo knot." The knot or joint of the bamboo, or of the sugarcane, is a symbol among the Malays of anything that is quite worthless and can be turned to no good account. The proverb means that a man who is very hard to please may have to put up with an inferior article in the end.

53. *Járas katania rága járang.*

"The creel says that the basket is coarsely plaited." "Yet," as I have heard a Malay say, "*halnia jaras pun jarang juga*," "the creel, too, has wide interstices," a commentary which fully explains the proverb. It corresponds closely with the familiar English proverb about the pot which called the kettle black.

54. *Jangan kamu sangkakan kapal api besi itu pun masok guri juga.*

"Do not imagine otherwise, even an iron steamer has to go into dock." A warning not to suppose that anything is so strong and solid as to be beyond the reach of injury or decay.

55. *Janganlah tuan-tuan pikir kalau tebu itu bengkok manisn itu pun bengkok juga.*

"Do not suppose, my masters, that because a sugar cane is crooked its sweet juice is equally crooked!" A good thing is none the worse for having come from a bad person; or, a repulsive exterior does not prove that there is nothing good within.

56. *Jong pechah yu sarat.*

“When the junk is wrecked the shark has his fill.” It is an ill wind that blows no one any good.

57. *Chikil berhabis lapuk bertedoh.*

“The last degree of stinginess is to leave the mould (mildew) undisturbed.”

58. *Diam ubi lagi kintal*

Diam besi lagi sentil.

“The yam remains still and increases in bulk; iron lies quiet and wastes away the more.” Another version of the same proverb is “*Diam ubi berisi, diam besi ber-karat-karat.*”

The meaning is easily gathered from the following passage from the *Hikayat Abdullah* (p. 245): “*Maka diam-lah iya (Tuan Raffles) bahwa bukan-nia diam penggali berkarat, melainkan diam ubi adania berisi.*” “Mr. Raffles remained silent, but his silence was not that of the spade which lies rusting, but that of the yam which is adding to its contents.” Favre in his dictionary (*tit. gali*) seems to have somewhat misunderstood this passage.

59. *Di chobit paha kanan kiri pun sakit juga.*

“If the right thigh is pinched pain will also be felt in the left.” A man may be made to suffer by something done to a near relation. In Malay countries it is common to influence a man by threats of injury to his family; absconding criminals and slaves are sometimes induced to return and surrender themselves by the knowledge that their wives and children or other near relations have been seized and are undergoing ill treatment.

60. *Di tepuk tangan kanan tiada akan membunyi.*

“To clap hands with the right hand only will not produce any sound.” The combined action of both parties to an agreement is necessary, if it is to be carried out properly. If one is willing, and the other unwilling, no result will be produced.

ON THE OCCURRENCE OF *OPHIOPHAGUS ELAPS*, THE SNAKE-EATING HAMADRYAD, IN SINGAPOE.

SHORTLY after my arrival in Singapore in May last I had the good fortune to make the acquaintance of Mr. Wm. Davidson, Curator of the "A. O. Hume" Museum at Simla and a naturalist of extensive information, who was here on a visit. He was greatly interested in the prospects of our infant Museum and in the course of several conversations with him, I mentioned my intention, when time permitted, of studying the Ophiology of the island and peninsula,—offering as it does a tempting field to naturalists, inasmuch as it appears to be as yet almost unworked. Amongst the encouraging remarks which he made was a careful injunction to keep a good look-out for any specimens of Günther's celebrated Hamadryad, the *Ophiophagus Elaps*, which had the reputation, not only of eating the formidable *Cobra di Capello*, but of being the fiercest Asiatic reptile known to exist; inasmuch as cases are on record of its having chased men for a distance of a mile or more, moderate-sized rivers even forming no impediment to its revengeful pursuit. I was therefore naturally led to make extensive enquiries both amongst the natives and those friends whom a similar interest in Natural History had led to study the occurrence and habits of our little known *Ophidia*, and these enquiries have been rewarded by a gratifying success. That I am not "telling a twice-told tale" in bringing this reptile to your notice may be shewn by a quotation from Dr. Oxley who compiled the best existing sketch of the Zoology of the island, and who says "Snakes are not numerous in Singapore, the most common is a dark cobra. I believe this, with a trigonocephalus, are the only well authenticated venomous species in the Island." Meanwhile a slight sketch of all that can be learned on the spot concerning the formidable reptile under notice may be of interest.

The Raffles Library, though fairly provided with popular works on Natural History does not of course pretend to furnish specialists with works bearing on the particular study in which they may be engaged; and I was fortunate in finding on its shelves even three works which gave me some information on the subject I had chosen for enquiry. Two of these—Figuier's "Reptiles and Birds" and Woods' "Reptiles" contain only

passing notices of the snake in question ; but Dr. Fayrer's magnificent work on the *Thanatophidia* or poisonous snakes of the Indian peninsula furnishes the fullest information respecting the appearance, habits and powers of its Indian congener. Without this latter work, indeed, positive identification would have been almost impossible, so necessary are accurate engravings to all who would endeavour to satisfactorily determine the species or family of animals hitherto undescribed, as our "Fellow Colonists" in Singapore. Let me therefore summarize the accounts given in these books of the formidable serpent I am about to describe :—

Louis Figuier's works will be familiar to many hearers. Covering a vast extent of ground they are essentially "popular" and as such of value, though it is seldom that the specialist can, in these lively volumes, find much that will serve his purposes in the way of scientific accuracy. I was however glad to find (as a beginning,) that M. Figuier's English Editor (Mr. Gillmore) had added to the original volume an interesting paragraph respecting the Hamadryad under notice. He describes it as having a less developed hood than the true cobra, and having a single small tooth placed at some distance behind the fang. The only species he says, "attains to thirteen feet in length and is proportionably formidable being much less timid and retiring in its habits than the Cobras of the genus *Naja*. It preys habitually on other snakes and seems to be more plentiful eastward of the Bay of Bengal than it is in India." Mr. Gillmore then cites instances of its capture in Burmah &c., mentioning a case in which an elephant succumbed to its poison in three hours, and he concludes his brief notice by stating that "it appears not to be uncommon in the Andaman islands, while its range of distribution extends though the Malay countries to the Philippines and to New Guinea." This is in fact all that is said of the most deadly reptile inhabiting the Asiatic continent. The statement that it extended "through the Malay countries, however, justified me in believing that I should eventually come upon a more detailed description. Mr. Davidson informed me that museum specimens were rare from two causes ; one, that few natives acquainted with its terrible powers cared to attempt its capture ; the other that when a specimen was observed, such strenuous efforts were made to destroy the reptile, that its after preservation as a specimen was impossible. A headless or crushed snake presents but a sorry object, and the outward resemblance of the *Hamadryad* to innocuous species has, I doubt not, led before this to its rejection by these unacquainted with its (Museum) rarity.

The next authority I consulted was Mr. Woods' volume on Reptiles. This fascinating writer leaves few subjects wholly untouched, through he of course also sacrifices detail to suit the popular nature of his works. Taking his volume as we find it, however, I was glad to come across the following notice of our friend.

"The serpent-eating Hamadryad or *Hamadryas elaps*, is notable for the peculiarity from which it derives its name. It feeds almost wholly on reptiles, devouring the lizards that inhabit the same country, and also living largely on snakes. Dr. Cantor says of this Serpent that it cannot bear starvation nearly so well as most reptiles, requiring to be fed at least once a month. 'Two specimens in my possession were regularly fed by giving them a serpent, no matter whether venomous or not, every fortnight. As soon as this food is brought near, the serpent begins to hiss loudly, and expanding its hood, rises two or three feet, and retaining this attitude as if to take a sure aim, watching the movements of the prey, darts upon it in the same manner as the Naga Tripudians (*i. e.* the cobra) does. When the victim is killed by poison, and by degrees swallowed, the act is followed by a lethargic state, lasting for about twelve hours."

"The Hamadryad is fond of water, will drink, and likes to pass the tongue rapidly through water as if to moisten that member. It is a fierce and dangerous reptile, not only resisting when attacked, but even pursuing the foe should he retreat, a proceeding contrary to the general rule among serpents. The poison of this creature is virulent in action, a fowl dying in fourteen minutes, and a dog in less than three hours after receiving the fatal bite, although the experiments were made in the cold season, when the poison of venomous snakes is always rather inactive. The poisonous secretion reddens *litmus* paper very slightly, and, as is the case with most serpent poisons, loses its efficacy by being exposed to the air. The native Indian name of the Hamadryad is *Sunkr Choar*."

"The colour of this snake is generally of an olive hue, anburn and pale below, but there is a variety marked with cross-bands of white. It is large species, varying from four to six feet in length, while some specimens are said to reach ten feet."

As might have been expected Dr. Fayrer's work gives far more particular details, which I proceed to quote. They embody all that is known of the Indian species:—"This is probably the largest and most formidable venomous snake known. It grows

to the length of twelve or fourteen feet, and is not only very powerful, but also active and aggressive. It is hooded like the Cobra, and resembles it in its general configuration and characters.

Günther's definition of it is as follows :—"Body rather elongate ; tail of proportionate length ; head rather short, depressed, scarcely distinct from neck, which is dilatable. Occipitals surrounded by three pairs of large shields, the two anterior of which are temporals. Nostril between two nasals. Lareal none ; one or two præ-three post-oculars. Scales smooth, much imbricated, in transverse rows, in fifteen series round the body, but it many more round the neck ; those of the vertebral series rather larger than the others."

"Ventrals more than 200, anal entire ; anterior sub-candals simple, posterior two rowed, sometimes all bifid. Maxillary with a large fang in front, which is perforated at the end, showing a longitudinal groove in front ; a second, small, simple tooth at some distance behind the fang. The colour of this snake varies according to age and locality. The adult is some shade of olive green or brown. According to Günther it is :—

"Olive green above ; the shields of the head, the scales of the neck, hinder part of the body and of the tail edged with black ; trunk with numerous oblique, alternate black and white bands converging towards the head ; lower parts marbled with blackish, or uniform pale greenish." This variety is found in Bengal, Assam, the Malayan Peninsula, and Southern India.

"Brownish olive, uniform anteriorly, with the scales black edged posteriorly ; each scale of the tail with a very distinct white, black-edged ocellus ; as in *Ptyas mucosus*."

"This variety is not found in Bengal ; Günther says it is found in the Philippine Islands, and perhaps in Burmah."

"Uniform brownish black, scales of the hinder part of the body and of the tail somewhat lighter in the centre ; all the lower parts black, except the chin and throat, which are yellow." This variety is found in Borneo.

"Young specimens have a much more varied coloration ; they are black, with numerous white, equidistant, narrow cross bands descending obliquely backwards ; head with four white cross-bands ; one occupies the extremity of the throat, the second across the posterior frontals, third across the crown of the head,

behind the orbit; the fourth across the occiput to the angle of the mouth; the two latter bands are composed of oval spots.

"In a specimen from the Anamallay Mountains the belly is black, and the white bands extend across, being wider than on the back; in a second specimen, of which the locality is unknown, the belly is white, each ventral having a blackish margin. The young *Ophiophagus* might well be mistaken for a snake of another genus.

"Major Beddome says the young *Ophiophagus* is very like the *Dipsas Dendrophila*, an innocent snake. The shields surrounding the occipitals are large, and give a distinctive character to the snake. There is one præ-orbital, seven upper labials, the third and fourth entering into the orbit, the third the largest, the seventh and eighth very low; temporals large, 2 by 2; ventrals 215-262; sub-caudals 80-100; the number of entire anterior sub-caudals varies much."

"The *Ophiophagus* is probably the largest and most deadly of the thanatophidia; fortunately, though widely distributed it is not very common. According to Günther it is found in almost every part of the Indian continent; in the Andaman and Philippine Islands, in Java, Sumatra, Borneo, and according to Dumeril in New Guinea. Major Beddome of Madras says he has killed one nearly fourteen feet in length near Cuttack in Bengal, where it is common. I had a living specimen of the dusky variety from Rangoon, nearly twelve feet in length."

"The *Hamadryas*, says Dr. Cantor, is very fierce, and is always ready not only to attack, but to pursue, when opposed; this too is a conspicuous trait in the Tenasserim serpent."

"As its name implies, it feeds upon other snakes, though probably when its usual food is not forthcoming, it is contented with birds, mammals, fish, frogs, &c.

"It resembles the Cobra, except that it is longer in proportion to its size, and its hood is relatively smaller; it is, however more graceful in its movements, and turns more rapidly. It is occasionally seen with the snake-charmers who prize it highly as a show; but they say it is exceedingly dangerous to catch, and difficult to handle before its fangs are removed."

It will be noted in the foregoing description that the "brownish olive variety, uniform anteriorly with the scales black-edged posteriorly" is referred only to the Philippine Islands and Burmah.

The specimen before us, however, is undoubtedly that variety and as such is of considerable interest, though the black marks between the scales are less defined than in Dr. Fayrers admirable drawing.

Such being all the available information I was able to collect on the subject of the Hamadryad you will easily understand that I was pleased to make the acquaintance of two gentlemen of this place, who had for some years devoted themselves to collecting and preserving such objects of Natural History as the extensive grounds surrounding their house in Sirangoon Road allowed them to capture. I mentioned to them my desire to come across a veritable specimen of *O. Elaps* and in a very few days was informed that they had as they believed one of these snakes in their collection. I was invited to inspect it and at first sight we had no doubt of the correctness of the identification. A detailed comparison of their specimen with Dr. Fayrer's plate in his "Thanatophidia of India" convinced me that the sought-for reptile was before us. I subjoin the narrative of its capture *verbatim* as furnished.

"My mandore "Manis" remembers the capture of the snake very well, as he had a very narrow escape of being bitten. The attack was quite unprovoked; in fact the first sign of the snake's presence was a loud hiss, and the sight of the snake's head raised in the air on a level with his (the mandore's) breast. By jumping smartly back he evaded the spring of the hamadryad and succeeded by means of bamboos close at hand, and with the aid of the other gardeners close by, in getting the snake held down to the ground until a noose was slipped round his head, in which state he was placed alive in a large bottle.

"I saw the snake alive in the bottle and it was only just dead from suffocation when I poured in the spirit to preserve it.

The mandore did not see the snake before, as it was coiled in a recess amongst the roots of a large soontal tree about 15 yards from our house, and he was approaching the house from the other side of the tree; the snake made his spring just as the man passed by. The man had been thirty years in Singapore at least (he is a Bavian,) but had never seen this sort of snake before. He knew however at once from descriptions given him by old Malays, and by men who lived in the jungle that it was a Tudong-korê kûning. He had often heard of this snake and knew it to be very deadly in its bite. He had heard that it was also called "Ular-muri" but does not think this last the correct name, as he says it is evidently allied to the Cobra;

he called it "Ular tudong-itam-kechil." The mandore states that he remembers seeing a snake something like this about six feet long, also hooded but black in color, shot by my father about twenty years age; but thinks that was only a very large and old cobra. He says he has heard that formerly these hamadryads were not so rare as they are now, but they were always hard to get a sight of, as when men came across them they always smashed them up with their sticks, or whatever weapons they might have with them. He had also heard of deaths resulting from their bites. As I said before, I saw, in company with my mother and father, this snake alive, and my mother hearing the noise made by the natives, ran out of the house about 2 p. m. and saw the snake being noosed prior to being put in the bottle. Whilst in the bottle its ferocity remained unabated, and the sight of a finger or stick was enough to make it bite viciously at the object."

The reference to the similar snake, black in colour, may point to the existence of what is known as the dusky variety of the hamadryad in Singapore. I can only say that in such a case it will be extremely interesting to meet with a specimen, though its greater resemblance to the ordinary cobra deprives it of the claim to attention made by the variety under notice, which might be mistaken by the uninitiated for a harmless serpent—a proof of which is afforded by the fact that our best known local sportsman has himself twice seen the reptile without being aware of its deadly qualities.

N. B. DENNYS.

NOTES ON GUTTA AND CAOUTCHOUC IN THE MALAY PENINSULA.

BY MR. H. J. MURTON,

Supt. Botanical Gardens Singapore.

Having so recently as last December given the results of my investigations into the origin of Malay *Guttas* and *Rubbers* in a Report to the local Government, I may perhaps be accused of iteration in returning to the subject so soon; but as the matter is one of increasing importance, and as greater publicity will be ensured, and thereby discussion invited, through the pages of the Society's Journal, I have been induced to give the following résumé of what I have hitherto been able to learn about them.

First of all it is necessary to distinguish here between Gutta Percha and Caoutchouc—producing orders.

The trees producing Gutta Percha are all members of the order *Sapotaceæ*, a family which includes many species useful to man, the best known in the Straits being perhaps the Chiko (*Sapota Acras*.)

The Gutta-producing trees are confined to the genus *Isonandra*, which is limited to 6 species by the authors of the “*Genera Plantarum*.” *Isonandra-Gutta* is the oldest known species and yields what is known in commerce as Gutta Percha in local parlance Gutta Taban.

This tree is occasionally met with in Singapore and in Johor in the Pulai hills, and I have met with it in Perak on Gunong Meru, Gunong Sayong, Gunong Panjang, Gunong Babo, Gunong Hijau and Bujang Malacca, where large trees of 80 to 120 feet are met with, but owing to the reckless way in which the Gutta is collected, it is fast disappearing, and every succeeding year the collectors are obliged to go further from their kampongs in search of it.

The mode of collecting the milk is as follows. A tree not less than 3 feet in circumference at three feet from the ground is selected, the larger the tree the greater the quantity of Gutta obtainable, it is then cut down at 5 or 6 feet from the ground, and as soon as it is felled the top is taken off where the principal stem is about 3 or 4 inches in diameter; this the natives say causes the trunk to yield a larger quantity of milk; it is then ringed at intervals of 5 to 15 inches with *golo's*, and the milk collected in co-

coanut shells, palm leaves or any thing available, and then boiled for an hour, otherwise it becomes brittle and useless. Its average price per pikul (133 lbs) is from \$15 to \$50, according to quality.

The only other Gutta Percha that I have seen is *Gutta Puteh* the product of *I. macrophylla*; the tree differs from *I. Gutta* in the shape and colour of its leaves, and is readily recognized at a distance by the Perak collectors.

This Gutta is obtained in the same way as the former, but is worth only about \$15 per pikul. It differs in appearance from *G. taban* in being white, more spongy and less plastic; but it is often found adulterated with *G. jelutong*, which causes it to be brittle and almost useless. The trees of each species yield about 23 catties of Gutta each. They appear to be very slow-growing trees, and one 3 ft. in circumference at 3 ft. from the ground would doubtless prove on minute examination to be 30 years old. Sides of hills, on granite formations, in well drained spots, appear best suited to their requirements; and if their cultivation is attempted the best plan to adopt is certainly to procure ripe seeds and sow them singly in pots, made of a joint and one internode of a bamboo, and when ready for planting in permanent plantations, the bamboo should be split down on two sides and planted also; thus preventing any injury to the tap-root, of which they are very impatient. Large quantities of small plants are met with in the jungle, but they require very careful lifting on account of their long tap-root; any injury to which, even if they survive, they take a long time to recover. Of the Indiar Rubbers, or Caoutchoucs, I have met with two varieties in the Straits, *viz*, Gutta Rambong and Gutta Singgarip.

In my report to the local Government, I mentioned my belief that *G. Rambong* was procured from *Ficus elastica* and since then Mr. Low has written to me that I was correct in the supposition, as he had seen branches and young trees of the species in question; so that nothing more need be said here about *G. Rambong*, but the origin of Gutta-Singgarip is still uncertain. A large plant has been found in the jungle bordering the Botanical Gardens which yields Gutta exactly alike *G. Singgarip*, but both Dr. Beccari and myself failed to find a perfect flower as they had all been punctured by a minute insect, which in its attempts to get at the nectar destroyed the reproductive organs. Mr. Strettell of the Forest Dept. of British Burmah has discovered a new Caoutchouc producing tree in Pegu, which yields a product equal to the best Borneo Rubber and which Mr. Kurz determined to be *Chavanessia (Urceola) esculenta*.

G. Jelutong, which is often used to adulterate Gutta Taban and *G. Puteh*, is obtained from a species of *Alyxia*.

MISCELLANEOUS NOTICES.

THE WILD TRIBES OF THE MALAY PENINSULA AND ARCHIPELAGO.

The Council of the Royal Asiatic Society of the Straits Branch have resolved to invite the assistance of persons residing or travelling in the Peninsula, in Sumatra, or in the adjacent countries, with a view to the collection of fuller and more varied information than has been hitherto obtained in regard to the wild tribes of these regions.

The interest such investigations possess for Ethnology, Philology &c., and the importance of prosecuting them without delay, are sufficiently obvious. The following passage from Mr. Logan's writings (I. A. Journal 1850 vol. IV p. 264-5) will instruct those to whom the subject is new as to the precise objects to be aimed at, and the best methods of enquiry to be followed. "For the Ethnology, of any given region the first requirement is a full and accurate description of each tribe in it, and in the adjacent and connected regions, as it exists at present and has existed in recent or historical times. This embraces the geographical limits and the numbers of the tribe, the Physical Geography of its locations, and its relations of all kinds to intermixed, surrounding, and more distant tribes. The environments of the race thus ascertained, the individual man must be described in his Physiological and Mental Characteristics and in his language. The Family in all its peculiarities of formation and preservation, the relative position of its members, its labours and its amusements; must next be studied. The agglomeration of families into communities, united socially but not politically, is also to be considered. Lastly, the Clan, Society, Tribe or Nation as a political unity, either isolated, confederate, or subordinate, must be investigated in all its institutions, customs and relations When we attempt to enquire into the cause or origin of any of the facts presented by our ethnic Monograph of the kind we have indicated, we find that very little light is to be obtained in the history of the particular tribe. It suggests numerous enquiries, but can answer only a few. If we confine our attention to it, the great mass of its characteristics are soon lost in a dark and seemingly impenetrable antiquity. But although each race, when thus taken by itself, vanishes

“ along its separate path, it assumes an entirely new aspect when we compare it with other races.”

To assist in the collection of dialects the following Vocabulary, consisting of one hundred words and fifteen numerals, has been compiled and printed by the Society; and will it is hoped prove of use, particularly in regard to the various Semang, Sakei and Jakun dialects in the interior of the Peninsula.

In collecting Vocabularies the following points should be borne in mind, in order to facilitate the comparison of one dialect with another.

1. In all cases to ascertain the exact name and locality (or nomadic district) of the tribe, as described by itself.

2. In taking down such generic words as “ tree ” and “ bird ” to distinguish carefully the general name (if there is one) from the names of particular kinds of tree and birds. This rule has a very wide application among uncivilized Tribes, which commonly possess but one word for *arm*, *hand* and for *leg*, *foot* &c., &c.

3. To give all the synonymous or nearly synonymous words in use in each case, with easy distinction of their meaning as far as possible. Undeveloped dialects usually possess a very redundant Vocabulary in respect of objects

4. To observe carefully whether or not a word be of one syllable; and if of more than one syllable whether or not it be a compound word. This is particularly important where the words begin or end, as they frequently do in such dialects, with a double consonant like “ Kn, ” or “ Np. ”

5. To observe and represent the sound of each word as fully and exactly as possible, and for this purpose to adhere to the system of spelling recommended in the report published at page 45 of this Journal. The following is a List of words, the equivalents for which it is desired, for the purpose of comparison, to obtain in as many of the Wild-Tribe Dialects as possible.

LIST OF WORDS FOR FORMING COMPARATIVE VOCABULARIES.

Man	Tongue	Flower
Woman	Tooth	Fruit
Husband	—	Leaf
Wife	Bird	Root
Father	Egg	Seed
Mother	Feather	Wood
Child	—	—
—	Female	Banana
Belly	Male	Cocoa-nut
Blood	—	Rice
Body	Aligator	—
Bone	Ant	Honey
Ear	Deer	Oil
Eye	Dog	Salt
Face	Elephant	Wax
Finger	Fish	—
Foot	Fowl	Gold
Hair	Mosquito	Iron
Hand	Pig	Silver
Head	Rat	Tin
Mouth	Rhinoceros	—
Nail	Snake	Arrow
Nose	—	Boat
Skin	Tree	Mat
Spear	Alive	Paddle
Sumpitan	Dead	—
Waist-Cloth	Cold	One
—	Hot	Two
Jungle	Large	Three
Mountain	Small	Four
River	—	Five
Sea	Black	Six
Earth	White	Seven
Sky	—	Eight
Sun	Come	Nine
Moon	Go	Ten
Star	Eat	Eleven
Thunder	Drink	Twelve
Lightning	Sleep	Twenty
Wind	—	Thirty
Rain	—	One hundred
Fire	—	
Water	—	
Day	—	
Night	—	
To-day	—	
To-morrow	—	
Yesterday	—	

THE SEMANG AND SAKAI TRIBES OF THE DISTRICTS OF KEDAH
AND PERAK BORDERING ON PROVINCE WELLESLEY.

The following interesting particulars relating to the Semang and Sakei Tribes of the little known region lying behind Province Wellesley were recently published in the *Field Newspaper* (April the 23rd 1878.) It is not difficult to indentify the signature as that of a gentleman lately in charge of the Province Police, who spent some time in the neighbouring jungle.

“The Semang and Sakei, as they are termed by themselves, claim by tradition to be the aborigines of the Malay Peninsula, and to have settled down in their present locality after years of travel in an endeavour to reach the end of the land. The inroads of the Malays have driven them from the borders near the sea to the centre of the country, where still exist the primeeval forests in which they can remain unmolested by their fellow men, whom they fear more than the wild beasts with whom they live.”

“The features of the Sakei, or “plains” men, are those of the Negro, and it is a matter for students of the dispersion of races to decide how and from whence come the dark skin, wooly hair, flat noses, and thick lips so prevalent amongst the Sakei of the Malay Peninsula.

“The true Semang, on the other hand, has a complexion of a light copper colour, brown straight hair, and a clear skin.

“The two tribes speak different languages, but follow the same mode of life, and are on amicable terms. The Semangs keep almost entirely to their mountain jungle, while the Sakei occasionally issue from their plain retreats to hold communication with the Malays.

The first occasion in which I had a view of these interesting specimens of humanity was in the year 1864 while on a tour of inspection at the head of the Selama river, a branch of the Krian, which latter was the boundary, prior to the Perak war, between that country and the British possessions near its mouth. On arriving at a Malay kampong close to Gunong Inas, a high peak of the centre mountain range I learnt that there were a number of Sakei in the neighbourhood, and of course at once expressed a wish to see them, and accordingly sent a mutual Malay friend to ask the Chief if he would come to see the *orang puteh* or white man.

“The chief, who gloried in the name of Tuboo, or sugar-cane, was about 5 ft. 3 in. high, of a dark brown complexion, with very flat features, and grizzly hair which would vie with a negro’s in twist.

“His frame was spare to a degree, but hard; his muscles knotted and visible in every portion of his light figure, which still retained the the elasticity of manhood, notwithstanding his age, which must have been about fifty-five or sixty. His eyes small and piercing, moved about in a restless, suspicious manner, which nothing could prevent, and in this feature the Malays are wont to recognise a wild man.

“I was told that when a man wanted to marry he first of all spoke to the girl; if she agreed, he then went to the father and mother, taking some jungle produce as a gift. The terms of purchase were then arranged—usually a piece of iron, some roots and flowers; and when these were forthcoming a day was fixed for the ceremony, which consisted simply of a feast in the neighbourhood of an ant-hill (where the Malays suppose that spirits reside), after which the couple leave and proceed to some favourable spot for their honey moon, returning at leisure to the tribe. It is a most peculiar feature with these people that the marriage law exists at all; and further, the stringency which attaches to it is astounding. Polygamy is allowed, but is seldom practised; while the punishment for adultery is death—usually carried out by a relative, who invites his victim to a hunting excursion, and, after tiring him out, beats his brains out with a club while he is asleep, and leaves him to rot on the earth denying to his remains the rough sepulture given to those who die in an honourable way, whose remains are laid on a log of wood, in a sitting posture, and buried a foot or two under the ground. I made strict enquiries as to their belief, naturally concluding there would exist some idea of a Supreme Being; but, to my surprise these people had no idea of a God; they had no representative caves or sacred spots; nothing was looked upon as supernatural; they did not bother themselves to imagine a cause for thunder or lightning, or sun or moon, or any of the phenomena which one and all give rise in other savages to poetical ideas of dragons, combats, and destroying spirits. The Sakei were born, lived as best they could, died, rotted, and there ended. They build no houses, seldom stop more than two days in one spot, and pursue a thoroughly nomadic life, having no flocks or herds, existing from hand to month, but free and this they prize to a wonderful degree. Nothing will induce a

Sakei to become civilized, even so much as the Malay of the interior; he is never happy except while roaming in his native forest, and, although he will eat rice and smoke tobacco, which he can only get from the Malays, he rushes off after satisfying his craving for the weed (of which he is inordinately fond) and does not appear again for months.

“The second occasion of meeting these people was at the head of the Baling river, a branch of the Muda, near Patani, where I had the good fortune to come across a tribe under the protection of the Raja of Kedah, by whose orders they roamed unmolested through his country. I received a visit from the chief and a party of his people, men, women, and children numbering in all a dozen, and for a week had daily intercourse with them. The members of this tribe differed greatly from those near the Selama river, for they were of the Semang race for the most part. The chief himself, who had received the title of “datu” or chief from the raja was a man of no common intelligence; besides his own language, which is different from any I have ever read of, he spoke Malay and Siamese. Dressed in the *sarong* of the Malays, at a distance it was impossible to detect that he was not of that race; but on close inspection he bore all the evidences of his extraction, and especially that restlessness of the eye which, as I said before, is so sure a sign of the denizen of the forest. Amongst his followers were two Brothers, named Gading (or Joory) and Buloo (Bamboo) whose appearance struck me very much. About twenty-three and twenty-five years of age respectively, these men were perfect specimens of manhood. Five feet ten or eleven in height, their limbs were symmetrical to a degree; their features, finely cut and intelligent, were positively good; their bodies, perfectly formed, rendered their movements particularly graceful, and I must admit to being envious of their fine proportions and “general air of robust health. They were a kind of body guard of their Datu, “and he was evidently proud of them, and justly so.”

Some interesting particulars, though with fewer details, have also been published in the Official Reports of Mr. Swettenham (April 1875), who encountered some tribes of the Sakei in Ulu Slim; Mr. Daly who came across them in the upper part of the Ulu Perak (June 1875); and Captain Speedy who encountered other tribes shortly afterwards in the Bidor district, nearly 100 miles off.

ANTIQUITIES OF PROVINCE WELLESLEY.

Col. James Low, who was for many years Superintendent in charge of Province Wellesley, makes the following reference to this subject in his "Dissertation on the soil and agriculture of Penang and Province Wellesley," published in Singapore in 1836.

"While employed several years ago in exploring the ruins of an ancient Buddhist temple in Province Wellesley,—an account of which I have promised to the Asiatic Society of Calcutta—I obtained a small coffee-pot which had been carefully built up with bricks at the depth of four or five feet. The lid was firmly baked, but on being handled, the vessel crumbled, nearly to pieces—within it was found the figure of a fowl constructed of thin silver wire, which also fell to pieces on being handled. But the bill and feet were perfect, being made of an alloyed metal, chiefly gold."

The writer gives no clue as to the whereabouts of this ancient Buddhist temple, but I imagine it to have been one of those singular mounds of shells which are to be met with in the north of Province Wellesley not far from the Muda river. They are composed of sea-shells of the kind called *kepah* and *karang* (cockles) by the Malays, though they are situated at some distance from the sea. No other shells of the kind are to be found near the place, I believe. I have been told by Malays in Province Wellesley that one of these mounds was opened and explored by Col. Low. If the others, left perfect by him, have escaped destruction at the hands of Chinese limeburners, they will probably be worth examination and description. "Goa kepah" (shell-cave), a place in the neighbourhood, no doubt takes its name from these mounds. I do not know if Col. Low carried out his intention of describing the results of his exploration. I have searched through the only volumes of the proceedings of the Asiatic Society of Calcutta to which I have access (vols. I, II and III.), but I have found no paper on the subject.

At the foot of Bukit Mertajam, on the South side, there is a block of granite on which some rude characters have been traced. The Malays call it *batu surat*, the rock of the writing. I believe that the inscription has never been deciphered and that the character has not been identified. When I saw it last (in 1874), it was difficult in places to detect the ancient inscription on the rugged face of the rock, its faint lines contrasting strangely with the deeply-cut initials of Col. Low on the same boulder.

W. E. M.

TOBA,—SUMATRA.

From a detailed description of High Toba, in the Batak Country, appearing in the *Sumatra Courant* of the 4th April, the following particulars were recently translated in the *Straits Times*. Since the Military operations of the Dutch from Singkel, some accurate information has, for the first time, been obtained regarding these interesting districts, hitherto a *terra incognita* even to the Dutch themselves.

“High Toba, which is at present so much talked of on the coasts, is a table land, situated between the 2nd and 3rd degrees of North Latitude and between the 98th and 99th degrees of East Longitude from Greenwich. It is generally an extensive steppe country covered almost every where with thickly growing lallang and intersected by clefts from 200 to 300 rhine-land feet deep. In the plain the Tobanese cultivates dry rice and ubi. In tilling, he makes use of an efficient plough drawn by one or two buffaloes. In the clefts which usually abound in water, many promising Sawah fields are met with. Excepting maize, gambier, pisang, and some other fruits, no produce is, however, found, even fire wood is very scarce. Notwithstanding this scarcity the soil cannot be termed unfertile, it being almost every where covered with a thick layer of *humus*. But mutual divisions among the people and mutual hatred prevent joint efforts to irrigate the land by canals from the Batang Taro river which rises there. High Toba being about 3000 feet above the sea level, the temperature is very moderate and may sometimes be even termed cold. In the shade the thermometer barely rises to 20° Reaumur, and early in the morning it falls to 12° R. The populations of High Toba, who in manners, customs, several of their general laws, and certain peculiarities of character form a whole, may be divided amongst inhabited places lying 1 to 2 hours from each other; or if preferable, amongst districts containing 20, 30, or 40 villages close together. On the other hand, on the shores of the Toba lake, 1,000 villages containing 300,000 souls at least can be seen at a glance. A traveller coming from the south can see the lake lying 1,500 to 2,000 feet below him, the panorama being an impressive one, assuredly too grand for cannibals like the Bataks. Even Switzerland with its abundance of lakes need not be ashamed to include that blue mirror in its landscapes. The Toba lake is fed by a great number of streams which flow into it from all sides, chiefly from the north. It has a considerable outlet on the east. It lies from east to north west, being about 10 hours long and 4 broad, with a breadth of 6 hours to the north west. In the middle there is, however, a

large and thickly peopled island. The *prahu's* of the natives are made of long hollowed-out tree stems, provided on both sides with outriggers to keep the equilibrium. With there very heavy and unwieldy prahus manned by 200 to 300 men naval battles are sometimes fought. On the shores of the lake, which are as it were covered with villages, there are splendid terraces laid out into rice fields lying one above another. The villages are mostly well fortified and impregnable to a Batak enemy, but in constructing them, cartouche, shot and shells have naturally not been thought of several are surrounded by walls 10 to 20 feet high which are often protected by ditches 20, 30, and even 40 feet deep. These ditches are flushed by the help of conduits, and, when the village is besieged, can again be filled with water. One village, so fortified, once held out against an enemy 10,000 strong. For greater security bastions are also built, surrounded by concealed pitfalls, *ranju's*, and such like. Notwithstanding the great scarcity of wood, the houses and *lanu's* (assembly houses) are very strongly and elegantly built, the honour and riches of the natives consisting in them. We have already often mentioned that Toba is thickly peopled. Almost all the Batak-tribes hold that Toba is the cradle of their race. In the character of the people there is, however, something savage, something unbridled; yes, something of the animal. To those however, who can deal with them they are accessible, and suffer themselves to be led by them. Yet, in consequence of other circumstances, missionary work will be somewhat difficult there. In no case however will it be hopeless labour. Besides great riches and deep poverty, the most intense cunning, and credible narrow mindedness, we find there also the most disgusting deformities by the side of many slim muscular and well built forms. These contrasts are caused by the complete freedom of the one and the complete dependence and slavery of the other.

“Let us look upon a genuine Tobanese. There he stands before you with regular, large and well built figure, usually with significant and defiant looks. His clothing gives one at once a high opinion of his prosperity and princely descent. A durable garment, either black and white, or black and red, of the value of 4 to 6 Spanish dollars, is bound round the trips by a white girdle, and hangs down to his feet. Another garment as costly hangs over the shoulder. Both his ears are adorned with gold rings, and on his head he wears a white or red turban. At feasts the latter is of silk, or he wears an ornamental string of pearls through his hair, which he allows to hang down in long plaits in war time; besides a copper pipe, worth 30 Spanish dollars. In Toba a tael of gold is worth 8 Spanish dollars.

“ In terrible contrast with the dress of the well-to-do, is the deep misery of the slaves. When these unfortunates become enslaved by usury and deceit, every measure is, generally speaking, taken to keep them in the lowest stage of poverty and want. In the possession of a great number of slaves consist, properly speaking, the wealth and the pride of a prosperous Tobanese. It is no rarity to find notables or headmen each possessing from 100 to 200 slaves, there being even families who possess as many as ten villages, all inhabited by slaves, who till the fields, build the villages, and serve as soldiers in the wars of their masters. We have still to name one pitiable class of men, namely the eunuchs who, however, save in Toba, are no longer found in the Batak country. Luckily they are few; they are used to accompany and attend upon women. For free people and headmen wives are very dear in Toba. In Silindong and Pangaloan, people pay 10 and more buffaloes for a young woman. In Toba the figure rises to 20 and 30, besides horses, gold, slaves, &c. In Toba alone the custom still prevails of keeping the skulls of deceased fathers and grandfathers. The dead man remains several years in a *sopo*, in a coffin closed with rosin, until the skull can at length be taken away without difficulty. On a suitable day the eldest son takes the skull of his father to the market place, shews it to the headmen present, while he gives away a cow for public use saying “ Our father wished once more to visit the market.” After this there follows a series of festivities in honour of the deceased, for which the whole family bring together 20 to 30 buffaloes to be slaughtered. During the festivities the skull is adorned with a silk turban and gold rings. The skull at length finds a resting place in the grave. On domestic occurrences, and in war time, the skull plays an important part, together with the spirit of the deceased. Should a skull be made away with, it is considered as foreboding ill-luck, and as being the greatest disgrace that can befall a family.”

SIAMESE TITLES.

The following note is appended to Capt. Burney's map of the Siamese Provinces (referred to at p. 57) and is no doubt in Capt. Burney's handwriting. It was probably written in 1826, when the first Treaty with Siam was framed.

It is of course as difficult to define the exact meaning of Siamese Titles, as that of many English Titles and degrees of rank.

“ *Chow* is Lord and Master, and *Chow Mooung* Lord or Gover-

nor of a country. The Governor General of India is styled *Chow Mooung Bengala*; *Khun* is love and gratitude, and a Chief in conversation is styled, "Chow Khun." *Than* is just, so *Chow Than* is a title generally given to a chief. *Pya*, when added to the name of a country or town, signifies Governor, thus the Governor of Penang is styled *Pya Ko Mak*, or the King of Kedah *Pya Mooung Serai*. The Siamese name of Kedah, *Mooung Serai*, is taken from Kedah Peak, which they call "Khas Serai," and the Malays "Gunong Jerai" or "Cherai." "Chow Pya" may be translated into Governor General, but it is a title also annexed to high offices near the sovereign, and particularly to chiefs nearly related to the Royal Family; thus the "Kalahom" or commander in chief, and the "Chakri," or Prime Minister are called "Chow Pya." The former superintends the affairs of all Provinces to the South of Bangkok, and the latter, of all to the North of that city; and to their affairs respectively the most minute reports are transmitted from every Province, from Singora to Cheung Mai or Zemce. The present Minister for Foreign Affairs is a Pya, "Pya Klang," and being related to the Royal Family is often styled "Chow Pya." He is said to be very friendly to the English: *Prak*, when annexed to a form or country, may be translated into Lieutenant Governor; "Luang" or "Chrom" to a Resident, and "Mom" or "Khom" to an officer in charge; much lower in rank "Pya," "Prak," &c., are also conferred as honorary titles on other public officers, and when annexed to a man's name appear to correspond to Baronets, Knights &c. The late Mr. Light is said to have been made a "Prak" by the King of Siam.

"Punahua," Loubere translates into "Hua" (the head) of "Phan" (Thousands); but I am told the title is derived from "Phoh," father, "No" on, "Hua" head, meaning "I bear you as my father on my head" denoting the highest respect according to the custom of oriental nations. The Siamese generally affix the word "Phoh," father, to the names of their chiefs. The three sons of the Chow Pya of Ligor styled "Phoh Kloom," "Phoh-Pho" and "Phoh-Sing," the last of which resembled so nearly the Malayan word "Poosing" deceitful, that the father on establishing that son at Kedah directed him to be always called by the Malayan title "Baginda Muda," or young Prince. The Siamese name for Singapore is "Ko-mai" new Island."

ANNUAL ABSTRACT OF METEOR

		Barometrical Readings Corrected and Reduced to 32° F.							

METEOROLOGICAL RETURNS, 1877.

ANNUAL ABSTRACT OF METEOROLOGICAL OBSERVATIONS FOR THE YEAR 1877. SINGAPORE LAT 1° 17' N. LONG 103° 51' E.

MONTHS.	Barometrical Readings Corrected and Reduced to 32° F.				HYGROMETER.				Self Registering Thermo- meters.				Rainfall in 24 Hours (Gauge 2 feet from the ground.)										Mean direction of the Wind.					
	9 A. M.	3 P. M.	9 P. M.	Means.	9 A. M.	3 P. M.	9 P. M.	Means.	Maximum in Sun's rays (in vacuo.)	Minimum on Grass.	Maximum in Shade.	Minimum in Shade.	Diurnal range.	Approximate Tem- perature.	P. & O. Co's. Depot New Harbour.	General Hospital Sepoy Lines.	Jail Hospital Brass Basa Road.	Hospital Kandang Karban.	Pauper Hospital Sirangoon Road.	Mount Pleasant Thompson Road.	Water Works Reservoir Thompson Road.	Mean Rainfall.						
9 A. M.	3 P. M.	9 P. M.	Means.	Dry	Wet	Dry	Wet	Dry	Wet	Dry	Wet	Dry	Wet	Dry	Wet	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches					
January ...	29.984	29.934	29.967	.091	29.952	80.7	75.4	83.1	75.9	75.5	73.4	79.8	74.9	151.0	66.8	85.8	70.6	15.2	78.2	3.30	4.03	2.81	3.08	2.21	2.45	2.35	2.89	N. E.
February ...	.981	.884	.946	.089	.937	81.1	75.9	83.8	77.2	75.9	74.1	80.3	75.7	150.0	66.2	86.9	70.9	16.0	78.9	2.76	5.54	7.04	7.38	6.29	5.94	5.21	5.74	N. E.
March ...	.952	.843	.915	.169	.903	82.3	76.3	84.7	77.7	76.9	74.9	81.3	76.3	153.7	68.0	87.6	72.1	15.5	79.9	1.89	4.51	4.78	5.10	4.32	7.17	7.3	5.01	N. E. Morning & Evening S. E. & do.
April ...	.915	.806	.886	.099	.869	84.9	78.6	87.5	78.8	79.0	76.7	83.8	78.0	154.0	69.2	89.5	73.3	16.2	81.4	1.06	1.15	1.80	2.42	1.10	0.49	1.55	1.37	do.
May ...	.893	.800	.875	.096	.856	84.7	79.2	86.6	79.4	80.6	78.2	84.0	78.9	151.9	71.3	89.2	75.3	13.9	82.2	0.97	1.83	3.60	4.42	4.23	5.20	5.09	4.05	S. E. and S. W.
June ...	.938	.849	.913	.090	.900	81.9	77.6	84.0	78.1	79.5	76.1	81.8	77.5	142.0	70.0	86.0	74.2	11.8	80.1	1.04	13.63	13.53	13.10	12.31	13.26	13.41	11.47	do.
July ...	.936	.859	.913	.073	.903	82.0	77.8	83.7	77.7	80.0	77.0	81.9	77.5	149.0	70.6	86.0	74.8	11.2	80.4	1.20	5.78	7.21	7.72	6.82	0.68	10.51	5.70	do.
August ...	.951	.855	.914	.096	.917	83.3	77.9	86.0	77.5	80.7	76.5	83.3	77.3	150.0	72.7	87.6	76.4	11.2	82.0	4.14	3.73	4.78	4.05	3.94	4.35	3.05	4.0	do.
September ...	.958	.854	.934	.106	.915	84.1	78.1	85.9	77.5	79.9	76.3	83.3	77.3	152.0	71.0	88.5	74.3	14.2	81.4	3.85	2.12	3.27	3.54	2.17	2.05	2.21	2.74	do.
October ...	.959	.855	.937	.104	.917	84.9	78.3	85.8	78.0	79.3	74.2	83.3	76.8	155.0	70.1	89.6	74.1	15.5	81.8	3.08	2.21	1.68	1.25	1.37	2.06	2.97	2.09	do.
November ...	.940	.835	.928	.108	.901	83.9	78.1	84.7	77.6	77.1	75.9	81.9	77.2	156.5	71.0	89.5	74.1	15.4	81.8	4.16	3.91	5.21	5.52	4.23	6.82	6.85	5.24	N. W. and N. E.
December ...	.912	.809	.890	.103	.870	83.2	77.9	83.8	78.2	77.8	76.4	81.6	77.5	155.8	72.3	88.5	74.3	14.2	81.4	5.24	4.49	5.48	7.56	9.29	10.77	13.64	8.07	N. E.
Means ...	29.943	29.846	29.918	.097	29.903	83.1	77.6	84.9	77.8	78.5	75.8	82.1	77.0	151.7	70.4	87.9	73.7	14.2	80.8	32.71	55.93	61.19	65.14	58.28	61.24	74.14	58.37	

Highest reading of Barometer during the year 30.084 inches.

Lowest do. do. 29.709

Highest Temperature Observed 92.5°

Lowest do. do. 66°

Singapore, 1st January, 1878.

* Total Annual registered rainfall.

T. IRVINE ROWELL, M.D.

Principal Civil Medical Officer S. S.



No. 2.

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1878

PUBLISHED HALF-YEARLY.

172 300

SINGAPORE:

PRINTED AT THE "MISSION PRESS," BY A. B. ABDULLAH.

1878.

No. 2.

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To non-members 2.00 each

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CORRIGENDA.

In the second paper in this number (Malay Proverbs) the following corrections have to be made.

No. 88 for <i>peniajap</i>	read <i>penjajab</i> .
„ 134 „ <i>bebulang</i>	„ <i>belulang</i> .
„ 182 „ <i>meriap-riap</i>	„ <i>meria-ria</i> .
„ 182 „ <i>Convolvulus raptans</i>	„ <i>convolvulus repens</i> .
„ 190 „ <i>ber-jangkei-jangkei</i>	„ <i>ber-jengkik-jengkik</i> .
„ 190 „ <i>chichap</i>	„ <i>chichah</i> .

In the sixth paper (Perak Manuscripts) the following corrections have to be made:—

No. 183 note 3 for Grawfurd	read Grawfurd.
„ 189 line 27 „ truthful	„ youthful.
„ 191 „ 28 „ form	„ poem.
„ 191 „ 36 „ <i>kamhar-allah</i>	„ <i>kahar-allah</i> .
„ 191 „ 38 „ if	„ is.
„ 192 „ 13 „ his	„ how.
„ 192 „ 34 „ shad	„ shah.
„ 192 „ 35 „ whom	„ when.
„ 193 „ 4 „ crowd	„ craved.
„ 193 „ 5 after invasion	„ of.
„ 193 „ 17 „ these	„ manuscripts.

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THE STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

His Excellency Sir W. C. F. Robinson, K. C. M. G. (Patron.)

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N. B. Dennys, Esq. Ph. D. D. F. A. Hervey, Esq.
R. W. Hullett, Esq. M. A.

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 Walker, Lt. R. S. F ;
 Whamboa, Hon. H. A. K ;
 Wheatley, Mr. J. J. L ;
 Woodford, Mr. H. B ;
 Wyneken, Mr. R ;
 Zienke, Mr. P ;

PROCEEDINGS

ANNUAL MEETING, 13TH JANUARY.

MINUTES.

The Annual General Meeting of the Straits Branch of the Royal Asiatic Society was held at the Raffles Library at 8.30 p.m. on Monday the 13th January, 1879.

Present.

Ven. Arch. G. F. Hose, M. A.—*President.*

A. M. Skinner, Esq., Hon Secy.

The Hon. C. J. Irving, Hon. Treasurer.

E. Bieber, Esq., L. L. D.

N. B. Dennys, Esq., Ph. D.

J. Miller, Esq.

D. F. A. Hervey, Esq.

E. Koek, Esq.

and numerous members and visitors.

Mr. Geo. Mansfield is elected a member as proposed by the Council.

The Honorary Secretary reads the Council's Annual Report.

It is agreed by the Meeting that the Report be adopted and published.

The Honorary Treasurer reads the Council's Financial Report.

It is agreed by the Meeting that the Report be adopted and published.

The President then addresses the Meeting and concludes by resigning, on behalf of himself and the other members of the Council, the offices which they have discharged during the past year.

The Council then proceeds to ballot for the Officers and Council during 1879, Messrs. Dennys and Koek acting as scrutineers of the ballot.

The following Officers and Councillors are elected :—

President, Ven. Arch. G. F. Hose, M. A.
 Vice-President { Penang, Hon. C. J. Irving.
 { Singapore, Major S. Dunlop.
 Honorary Secretary, A. M. Skinner, Esq.
 Honorary Treasurer, J. Miller Esq.

COUNCILLORS.

E. Bieber, Esq., L. L. D.
 N. B. Dennys, Esq., Ph D.
 E. Koek, Esq.
 D. F. A. Hervey, Esq.
 R. W. Hullett, Esq., M. A.

A vote of thanks to the Honorary Secretary for his services during the year having been put and carried, the Meeting separates,

THE COUNCIL'S ANNUAL REPORT FOR 1878.

Read at the Annual Meeting held on the 13th January, 1879.

In presenting to the Straits Asiatic Society their first Annual Report, the Council are glad of the opportunity to review briefly the steps which have been made to consolidate and extend the work of the Society, since the first General Meeting of January 21st.

It is satisfactory to record that the accession of new members has steadily continued, and at the present time the Society may congratulate itself upon numbering in all 158 Members, viz :—

The Patron (an office H. E. the Governor was pleased to accept last August.)

4 Honorary Members (the Raja of Sarawak, Messrs. Maclay, Favre and J. Perham.)

153 Ordinary Members (including the Officers and Councillors.)

In March, the Royal Asiatic Society, the parent of many branches, communicated its willingness to allow the Society to be affiliated to it in the usual manner.

Thanks to the permission accorded by the Committee of Raffles' Library and Museum to make use of the Library reading-room, no difficulty has been experienced with regard to the place of meeting. Nine "General Meetings" have taken place, and 22 Papers have been read; comprising, amongst others, original accounts of:—

"Breeding Pearls," "The Chinese in Singapore, their Triad Societies, and their Immigration to the Straits," "The Wild Tribes in the Peninsula and their Dialects," "The Proverbs of the Malays," "The Snake-eating Serpent," "The Dyak Mengap," "A Malay Nautch at Pahang," "Agriculture in the Straits," "The Metalliferous Formation of the Peninsula," "Rambau," "Pidgin English," and "Suggestions regarding a new Malay Dictionary."

The first number of the Journal (nominally for July) was actually published in September, owing to delay in the printing; and the 500 bound copies delivered have been dealt with as follows:—

Distributed to Members	...	...	160
Do. to Councillors (extra)	...	...	12
Do. to Contributors	...	...	12
Do. to the Press	...	...	8
Do. to Learned Societies	...	...	12
On sale at Singapore, Bangkok, Hongkong, and Penang			95
About 200 copies remain on hand, as well as about 100 copies of each paper unbound.			

The numbers actually sold are not accurately known yet. It is believed they are not large. In the meantime, the Society has escaped from any difficulty with regard to funds through the cordial support it has met with from all classes of the community.

As yet only slight progress has been made towards the formation of a library, and none whatever towards the collection of Malay Books and MSS.; but there is at any rate some prospect of a steady growth in the number of journals and records exchanged for our own journal with kindred Societies elsewhere. For example, a complete set of the Records of the Indian Geographical Survey has been furnished to us from India (12 vols.) and a communication has been received from the President of the *Ecole des Langues Vivantes*, accompanied with three rare publications regarding

the Malay and Javanese languages. The Batavian Society of Arts and Sciences has also offered its hearty support; and in all these cases our correspondents have volunteered their assistance. It is our Society which has been sought; and this may be regarded as a recognition of the useful position it is calculated to fill in relation to other Scientific Associations.

The Council would here more particularly acknowledge the co-operation they have met with from the Foreign Consuls in Singapore, through whose aid they look to obtain a wider basis for their proceedings, and the great advantage of exchanging publications with Foreign as well as with English "learned Societies."

In addition to the General Meetings, the publication of the Society's Journals, and the formation of the Society's Library, the Council has addressed itself to certain questions of a more practical character, such as the preparation of a new map of the Peninsula, the recommendation to Government to purchase the late Mr. Logan's Philological Library, the indexing of the 12 vols. of that distinguished man's Journals of the Archipelago, the publication of a new Dictionary, and the preparation and distribution of a serviceable Vocabulary to assist in collecting the Dialects of Wild Tribes.

With regard to the new Map, and to the purchase of Mr. Logan's Philological Collection, though neither of these matters has yet been definitely settled, the Council wishes here to acknowledge the powerful support afforded by Government to the objects which this Society has been formed to promote; and it may be mentioned that one of the difficulties in the way of publishing an improved map—the want of funds—has been to a great extent removed by the Government's undertaking to distribute among the Native States 200 copies at the price of \$2 each.

As to the still more serious difficulty, the want of exact information regarding the countries that form the Peninsula—most of which is still unexplored—something has already been done by the Society. The River Triang, connecting Jêlôbû with the main stream of the River Pahang, was descended by a traveller from S. Ujong last June, thus clearing up a large portion of the water-system of the Pahang, and incidentally explaining the hitherto mysterious connection between Jêlei and the Nēgri Sēmbilan. The prosecution

of this journey was, it is believed, entirely due to the Society. Other explorations of equal consequence have been made in the interior of the Kinta District (Pêrak) by Mr. Leech, and across the watershed that separates Pahang and Kélan-tan by Mr. M. Maclay. These journeys, though executed under other influences, have been made more generally useful, and have been brought to serve our purpose, by obtaining compass bearings and itineraries of the newly explored districts for publication and record.

With regard to the question of publishing either a new or a supplementary Dictionary, a paper has recently been read before the Society, which will be found in the ensuing number of the Journal. Other communications on the subject have also been under the Council's consideration from two independent sources.

As to the forthcoming number of the Society's Journal (December 1878), the material is already in the printer's hands, and the printing of it is well advanced, and should be completed in a few weeks.

It only remains for the Council to take this opportunity of thanking the numerous contributors who have responded to their invitation; and to express their acknowledgements to the local and other journals for their ready co-operation in bringing the Society's proceedings to the notice of the public.

THE HON. TREASURER'S REPORT.

THE list of Members of the Society, handed to me for the collection of the subscriptions, included 155 names, exclusive of those of four Honorary Members; but of these, two were subsequently withdrawn as having been entered through some misapprehension, the number of the subscribing members being thus reduced to 153.

On the 31st December, the whole of the subscriptions had been paid with the exception of 16, of which four have since been paid; eight are likely to be paid shortly; and four may be considered as withdrawn.

Annexed is an abstract of the cash account of the year, from which it will be seen that the Receipts amounted to \$327.50 and the payments to \$517.98, the transactions resulting in a balance to the credit of the Society of \$309.52. The subscriptions for 1878, to be received in 1879, amounted to \$72; but on the other hand one subscription, \$6, was paid in 1878 in advance for 1879; and there were bills for 1878 outstanding at the end of the year to the amount of \$41.60.

The general result is shewn by the annexed statement of Assets and Liabilities, from which it will be seen that the net balance to the credit of the Society at the close of the year was \$333.92.

This appears to be as satisfactory a position as could have been anticipated, but it must be borne in mind that it results from the fact that the Society, while it has received the subscriptions for the entire year, has only issued one number of the Journal, instead of the two numbers, which it is proposed to issue yearly in future.

The cost of the publication of the number of the Journal for July did not much fall short of \$400; and though the cost of the subsequent numbers is likely to be less considerable, the publication of the two numbers must be expected to absorb a very considerable proportion of the income of the Society, which does not appear likely much to exceed \$900 a year.

STRAITS ASIATIC SOCIETY.

Cash account 1878.

	\$	C.		\$	C.
Sub'tions for 1878	...	817	50	Publication of Journal	... 356
do. " 1879	...	6		Photographs	... 12 50
Sale of Journal	...	4		Lithographs	... 6 "
				Printing Notices &c.	... 26 "
				Advertisements	... 10 52
				Allowance to Clerk	... 60
				Gas	... 7
				Postage	... 26 59
				Stationery	... 6 62
				Miscellaneous	... 6 75
					<hr/>
					517 98
				Balance	... 309 52
					<hr/>
			827 50		827 50

ASSETS AND LIABILITIES.

1st January, 1879.

	\$	C.		\$	C.
Balance Chartered Mercantile			Bills outstanding Pub. of		
Bank	...	297	Journal (final)	...	25
Balance Cash	...	12			
Subscriptions 1878			Sundries for December		16 60
outstanding	...	72	Subscription for 1879		
			in advance	...	6
					<hr/>
					47.60
			Balance to credit	...	333.92
					<hr/>
			\$381.52		\$381.52

THE PRESIDENT'S ADDRESS.

Gentlemen, if it had not been announced to you, both in the notices convening this meeting and in the public prints, that the President would address the Society this evening, I should only too gladly remain silent; being satisfied that in the two Reports to which you have just listened all that need be said of the past year has been said. For the subject, as it seems to me, of an address from the President of such a Society as this, at the end of his year of office, should be a review of the history of the Society during that year. But when I saw the exhaustive Report which the Hon. Secretary had drawn up for the Council, and which has just been presented to this meeting, I felt, like "the needy knifegrinder," that I had no story to tell. Very little remains for me to say except to congratulate the Society upon its present position. It is about a year old. I am not quite sure whether the day of the first preliminary meeting, the 4th of November 1877, or January 21st in 1878, the meeting at which Rules were made and Officers appointed, should be called the birthday of the Society: probably the latter; and in that case it has not yet quite reached its first anniversary. But the baby is alive and well. It has survived some of the dangers of infancy; it has not been smothered by kindness, nor left to perish from neglect; it has not been starved, as the Treasurer's report shews; and it has shewn itself capable of performing most of the functions which were expected of it.

We must all feel that the Report of the Council gives sufficient ground for the opinion that the Society is vigorous. Nine meetings held in the year:—twenty-two papers read:—one number of the Journal published, and a second almost ready for publication:—a library commenced:—160 members enrolled:—and last, though not least, a balance at the Bank: all these are healthy signs, and give us reason to hope that the Society is well established, and has a long and useful career before it.

Some of the papers that have been read are of very great value. I may mention as an instance Mr. Maclay's account of his long wanderings among the wild tribes of the Peninsula. He has fixed with a precision which only personal investigation on the spot could secure, both the *habitat* of each division of these scattered tribes, and the relation in which they stand to one another, and to other races. Every one who reads his most interesting paper must, I think, come to the same conclusions as Mr. Maclay himself, that, though

called by different names in different localities, these tribes are all of one race, of Melanesian type; and that the difference, both in physical characteristics and manners and customs, between those who seem most unlike one another, such as the Orang Sakei Liar and the Orang Mantra of Ayer Salah, is only the effect of intermarriage with some of the more civilized races of the coast and the adoption of certain of their usages. We may esteem ourselves fortunate to have been entrusted with the publication in English of this most important contribution to ethnological science, the fruit of Mr. Maclay's labours and privations, which have unhappily resulted in very serious loss of health to that distinguished traveller himself.

Another of last year's papers that requires some special notice is the Revd. J. Perham's account of the Mengap, or Song of the Dyak Head Feast. It appeared first in the columns of the Sarawak Gazette, but the Council has been glad to give it a more permanent place in literature by printing it again in the forthcoming number of the Journal. It is a kind of contribution to our knowledge of such races as the Dyaks of Borneo which ought to be easily obtained. Missionaries, who are engaged in planting Christianity, should have the desire, as they have the opportunity, of informing themselves accurately respecting the nature of those religious ideas and beliefs which they are trying to supersede. And as the Mission in Sarawak has been diligent and successful in making converts to Christianity, so I trust it will be careful to preserve a record of that which will rapidly pass away under its influence,—the imperfect and childish efforts of an untaught people to "feel after God if haply they may find Him." Communications on this subject will, I feel sure, be always most gladly received by this Society, whoever may be for the time conducting its affairs.

Another paper to which I will venture to draw special attention is Mr. W. E. Maxwell's collection of Malay Proverbs, of which the first portion was printed in the first number of the Journal, and a second portion will appear in the next. Certainly, some of these Proverbs shew a depth of worldly wisdom and a pungency of wit with which many of us, who have only a superficial knowledge of the Malay, would not have credited him. And they also give us an insight into his character, and his ways of looking upon the world about him, which could hardly be afforded us so well by any other means.

The last paper that I will mention is the translation Mr. Pickering has given us of the Chinese legendary account of the origin of their Secret Societies. This is to be followed I hope by some further information concerning the condition of these Societies, their manner of working, and their influence for good or evil in Singapore from the same high authority. It is probable that an exposure of their practices will relieve Europeans from some ill-grounded fears as to the objects and action of these associations, and that, by having them deprived of their character of secrecy, the Chinese themselves may be induced to use them, as they well may, for mutual benefit only, giving up what ideas of aggression on the rights of others may still be involved in them.

The General meetings, at which these and the other papers have been read, have not perhaps been so well attended as we might have wished; but I think those who have been generally or frequently present at them have found them a most agreeable break in the monotony of Colonial life. The truth of the old saying, *magna civitas magna solitudo*, is very keenly felt in Singapore; for our city, though it is not great in numbers, is great in area, and men who may have much to communicate to, or to learn from one another, are likely to meet very rarely, unless there are fixed times and places of meeting.

But I doubt whether our meetings will be as frequent in the future as they have been in the past year. I mention this now because I think, if it turns out to be the case, we must look upon it, not as a sign of retrogression, but as a thing that must in the nature of things happen. No doubt one thing that encouraged some of the original promoters of the Society to endeavour to get it established was the consciousness that they had a certain accumulation of information and even of M.S. which was sufficient to give the Society a start. But we have drawn very largely upon that stock during the year, and may expect to find that papers for meetings are not quite so abundant as they were. New matter will of course be coming in; but all the members without exception who are at all likely to be contributors are busy men, who have but few hours of leisure to devote to science and literature outside their own particular calling. And though I hope we may be able to keep up our two numbers of the Journal in the year, I do very much doubt whether we shall be able to get a meeting more than once in two months instead of once a month as hitherto.

There is one part of the scheme of work we planned for ourselves last year which has not begun to be accomplished. I mean the formation of a collection of Malay literature. When I think of the dangers which so many of the few Malay MSS. and books that exist are now running, I feel that there is no time to be lost in setting about this business in earnest. Think of these precious volumes in the keeping of native owners who have no idea of their value. Think of them also even when they are in the hands of appreciative European collectors; of one precious, unique MS. in a bachelor-residence somewhere in the interior of Perak: another perhaps in a Singapore hotel: another here, another there, scattered everywhere, in danger of white ants, of fire, of careless servants, encountering daily one or all of these risks. When I think of it I tremble for them, and most heartily wish they were safe under lock and key, in the possession of our Society.

There are three ways in which possession of them may be acquired; by gift, by loan for copying, or by purchase. Surely we ought to be able either to beg, borrow, or buy them. I think while we have money it would be a most useful way of spending some of it, if we were either to purchase such Malay books as are to be bought, or pay for having copies made of such as may be entrusted to us for that purpose.—But of course it would be better still to receive them as gifts; and as example is more forcible than precept, I here and now offer for the acceptance of the Society my own much valued copy of the *Hikayat Abdullah*.

We may thankfully record the fact that the Society has had no losses by death, and few by departure during the year. One serious loss was that of the Hon. John Douglas, the late Colonial Secretary of this Colony. He was a most valuable member of the Council, and was much interested in the welfare and progress of the Society. But as the loss to us was a gain to him we perhaps ought not to regret it. The timely return of Mr. Hervey to Singapore gave the Council an opportunity of filling up the vacancy in their body by appointing another of the original promoters of the Society to succeed Mr. Douglas.

And now, gentlemen, it only remains for me and the other members of the Council to lay down the charge with which you have entrusted us, and ask you to proceed to the election of our successors.

MENGAP, THE SONG OF THE DYAK HEAD FEAST,

BY THE REV. J. PERHAM.

Read at a Meeting of the Society held on the 8th of July 1878.

THE principal ceremonial feasts of Sea Dyaks are connected with three subjects; farming, head-taking, and the dead; and are called by them respectively, Gawè Batu or Gawè Benih, Gawè Pala or Burong, and Gawè Antu; the Stone or Seed feast, the Head or Bird feast, and the Spirit feast. The first mentioned are two distinct feasts and not two names of one; but both refer to the farm. It is with the Gawè Pala or Burong that this paper is concerned.

When a house has obtained a human head a grand feast must be made sooner or later to celebrate the acquisition; and this is by no means a mere matter of eating and drinking, although there is an excess of the latter, but is a matter of much ceremony, of offerings and of song. The song which is then recited is well-known to differ considerably in form from the ordinary language, and the European who may be able to understand and to speak colloquial Dyak may yet find the "Mengap" (as it is called in Saribus dialect) mostly unintelligible. But I believe the difference is only that between a poetical and prose language. Certain requirements of alliteration and of rhythm and rhyme have to be fulfilled, which, together with native metaphor and most excessive verbosity, are quite sufficient to mystify an uneducated hearer. Another reason for the difference lies in the fact that the language of the Mengap remains stationary, whilst the ordinary spoken language is continually changing and developing new forms. But the object of this paper is not to discourse about Dyak poetical language, I only attempt to give a sketch of the Mengap of the Head-feast, so that the reader may have some idea of the meaning of what has perhaps sounded to some a mere senseless rigmarole.

In Dyak life the sense of the invisible is constantly present and active. Spirits and goblins are to them as real as themselves. And this is specially true of these ceremonial feasts. In the feasts for the dead the spirits of Hades are invoked; in those connected with farming Pulang Gana, who is supposed to reside somewhere under the ground, is called upon; and in the Head-feast it is Singalang Burong who is invoked to be present. He may be described as the Mars of Sea Dyak mythology, and is put far away above the skies. But the invocation is not made by the human performer in the manner of a prayer direct to this great being; it takes the form of a story setting forth how the mythical hero Kling or Klieng made a Head-feast and fetched Singalang Burong to it. This Kling about whom there are many fables is a spirit, and is supposed to live somewhere or other not far from mankind, and to be able to confer benefits upon them. The Dyak performer or performers then, as they walk up and down the long verandah of the house singing the Mengap, in reality describe Kling's Gawè Pala, and how Singalang Burong was invited and came. In thought the Dyaks identify themselves with Kling, and the resultant signification is that the recitation of this story is an invocation to Singalang Burong, who is supposed to come not to Kling's house only, but to the actual Dyak house where the feast is celebrated; and he is received by a particular ceremony, and is offered food or sacrifice.

The performer begins by describing how the people in Kling's house contemplate the heavens in their various characters:—

“They see to the end of heaven like a well-joined box.”

“They see the speckled evening clouds like a menaga jar ‘in fullness of beauty.’”

“They see the sun already descending to the twinkling ‘expanse of ocean.’”

They see “the threatening clouds like an expanse of black cloth;” “the brightly shining moon;” “the stars and milky way;” and then the house with its inmates, the “crowned young men;” and “hiding women” in high glee, and grave old men sitting on the verandah—all preparing for high festival. The women are described decorating the house with native cloths; one is compared to a dove, another to an argus pheasant, another to a minah bird—all laughing with pleasure. All the ancient Dyak chiefs and Malay

chiefs are called upon in the song to attend, and even the spirits in Hades; and last of all Singalang Burong. To him henceforward the song is almost entirely confined.

We must suppose the scene to be laid in Kling's house. Kumang, Kling's wife, the ideal of Dyak feminine beauty, comes out of the room and sits down on the verandah beside her husband, and complains that the festival preparations make slow progress. She declares she has no comfort either in standing, sitting or lying down on account of this slackness; and by way of rousing her spouse to activity, says the festival preparations had better be put a stop to altogether. But Kling will never have it said that he began but could not finish.

Indah keba aku nunggu,
Nda kala aku pulai lebu,
Makau benong tajau bujang.

Indah keba aku ngaiyau,
Nda kala aku pulai sabau,
Makau slabit ladong penyariang.

Indah keba aku meti,
Nda kala aku nda mai,
Bulih kalimpai babi blang.

Indah keba aku manjok,
Nda kala aku pulai luchok,
Bulih sa-langgai ruai lalang.

Kitè bisi tegar nda besampiar untak tulang.
Kitè bisi laju ari peluru leka bangkong,
Kitè bisi lasit ari sumpit betibong punggang,
Sampurè nya kitè asoh betuboh ngambi ngahang.

"When I have gone to fine people,
"Never did I return empty handed
"Bringing jars with me.

"When I have gone on the war-path,
"Never did I return unsuccessful
"Bringing a basketful of heads.

"When I have gone to lay pig-traps,
"Never did I return without
"Obtaining a bear's tusk.

"When I have set bird snares,
"Never did I return unfruitful
"Getting an argus pheasant.

They assure her they bring no evil tidings; and they tell her they have been sent to fetch Singalang Burong, and desire her assistance in the matter. Here I may give a specimen of the verbosity of these recitations. Kasulai and Laiang wish to borrow Antu Ribut to,

Nyingkau Lang Tabunau
 Ka Turau baroh remang.
 Nempalong Singalang Burong
 Di tuchong Sandong Tenyalang.
 Nyeru aki Menaui Jugu
 Ka munggu Nempurong Balang
 Nanya ka Aki Lang Rimba
 Ka Lembaba langit Lemengang,
 Mesan ka aki Lang Buban
 Di dan Kara Kijang.

“Reach up to Lang Tabunau
 “At Turau below the clouds.
 “Strike out to Singalang Burong.
 “On the top of Sandong Tenyalang,
 “Call to grandfather Menaui Jugu
 “On Nempurong Balang hill.
 “Ask for grandfather Lang Rimba
 “At Lembaba in the mysterious heavens.
 “Send for grandfather Lang Buban
 “On the branch of the Kara Kijang.”

These, five beings described as living at five different places all refer to Singalang Burong, who is thus called by many names in order to magnify his greatness, to lengthen the story and fill up time. This is a general feature of all “Mengap.” But to go on with the story: Kasulai and Laiang desire Antu Ribut to take the message on because they would not be able to get through “pintu langit” (the door of heaven), whereas she, being wind, would have no difficulty. She could get through the smallest of cracks. At first she objects on the plea of being busy. “She is busy blowing through the steep valleys cut out like boats, blowing the leaves and scattering the dust.” However at length they prevail upon her, they return and she goes forward: but first she goes up a high tree where she changes her form, drops her personality as a spirit, and becomes natural wind. Upon this everywhere throughout the jungle there arises the sound of mighty rushing wind “like the thunder of a moon-mad water-fall.” Everywhere is the sound of driving wind and of falling leaves. She blows in all quarters,

Muput ka langit ngilah bulan
 Muput ka ili ngilah Santan.
 Muput ka dalam ai ngilah karangan,

Muput ka tanah ngilah sabaian,
 Muput ka langit ntilang remang,
 Nyelipak remang rarat,
 Baka singkap krang kapaiyang,
 Nyelepak pintu remang burak,
 Baka pantak peti bejuang,
 Menselit pintu langit,
 Baka tambit peti tetukang.
 Nelian lobang ujan
 Teman gren laja pematang.
 Mampul lobang guntor
 Ti mupur inggar betinggang.
 Nyelapat lobang kilat
 Jampat nyelambai petang.

The above describes how Antu Ribut blew everywhere,

- " She blows to heavenward beyond the moon.
- " She blows to seaward beyond the Cocanut isl.
- " She blows in the waters beyond the pebbly bottom.
- " She blows to earthward beyond Hades.
- " She blows to the skies below the clouds.
- " She creeps between the drifting clouds,
- " Which are like pieces of sliced kapaiyang.†
- " She pushes through the door of the white flocked clouds,
- " Marked as with nails of a cross-beamed box.
- " She edges her passage through the door of heaven,
- " Closed up like a box with opening cover.
- " She slips through the rain holes,
- " No bigger than the size of a sumpitan arrow.
- " She enters the openings of the thunders,
- " With roarings loud rushing one upon another.
- " She shoots through the way of the lightning
- " Which swiftly darts at night."

And moreover she blows upon all the fruit trees in succession making them to bear unwonted fruit. And so with sounds of thunder and tempest she speeds on her errand to the farthest heaven.

Now amongst Singalang Burong's slaves is a certain Bujang Pedang (Young Sword) who happens to be clearing and weeding the "*sebang*" bushes as Antu Ribut passes, and he is utterly astounded at the noise. He looks heavenward and earthward and seaward but can see nothing to account for it. On comes the tempest; he is confounded, loses heart and runs away, leaving half his things behind him. He falls against the stumps and the buttresses of the trees and against the logs in the way, and comes tumbling, trembling, and bruised to the house of his mistress.

Sudan Berinjan Bungkong
 Dara Tiong Menyelong,

† A kind of fruit.

which is the poetical name of Singalang Burong's wife. He falls down exhausted on the verandah and faints away. His mistress laments over her faithful slave; but after a time he revives, and they ask him what frightened him so dreadfully, suggesting it may have been the rush of the flood tide, or the waves of the sea. No, he says, he has fought with enemies at sea, and striven with waves, but never heard anything so awesome before. Singalang Burong himself now appears on the scene, and being at a loss to account for the fright simply calls Bujang Pedang a liar, and a prating coward. Whilst they are engaged in discussion Antu Ribut arrives, and striking violently against the house shakes it to its foundations. Bujang Pedang recognizes the sound and tells them it was that he heard under the "*sebang*" bushes. The trees of the jungle bend to the tempest, coconut and sago trees are broken in two, pinang trees fall, and various fruit trees die by the stroke of the wind; but it makes other fruit trees suddenly put forth abundant fruit.

Muput Antu Ribut unggai badu badu.
Mangka ka buah unggai leju leju.

"The Wind Spirit blows and will not cease, cease,
"Strikes against the fruit trees and will not weary, weary."

Everybody becomes suddenly cold and great consternation prevails. Singalang Burong himself is roused, and demands in loud and angry tones who has broken any "*pemali*" (taboo), and so brought a plague of wind and rain upon the country. He declares he will sell them, or fight them, or punish them whoever they may be. He then resorts to certain charms to charm away the evil, such as burning some tuba root and other things. In the meantime Antu Ribut herself goes up to the house, but at the top of the ladder she stops short. She is afraid of Singalang Burong whom she sees in full war-costume, with arms complete and his war-charms tied round his waist; and going down the ladder again she goes round to the back of the house, and slips through the window in the roof into the room where Singalang Burong's wife sits at her weaving. Suddenly all her weaving materials are seen flying in all directions, she herself is frightened and takes refuge behind a post; but when she has recovered her presence of mind and collected her scattered articles, it dawns upon her (how does not appear) that this Wind is a messenger from the lower world, bringing an announcement that "men are killing the white spotted pig." Now she entertains Antu Ribut in the style of a great chief, and calls to her husband; but he heeds not,

Nda nyaut sa-leka mukut,

Nda nimbas sa-leka bras.

"Does not answer a grain of bran,

"Does not reply a grain of rice,"

(that is to the extent of a grain, &c.) The lady is displeased and declares she would rather be divorced from him than be treated in that way. This brings Singalang Burong into the room which is described as

Bilik baik baka tasik ledong lelinang.

"A room rich like the wide expanse of glistening sea."

It appears that Antu Ribut does not speak and tell the purport of her message, for they still have to find it out for themselves, which they do by taking a "*tropong*,"* (telescope) to see what is going on in the lower regions. They see the festival preparations there, the drums and gongs, and thus they understand that they are invited to the feast.

Before Singalang Burong can start he must call from the jungle his sons-in-law, who are the sacred birds which the Dyaks use as omens. These are considered both as spirits and as actual birds, for they speak like men and fly like birds. Here will be observed the reason why the festival is called Gawè Burong (Bird feast). Singalang Burong the war-spirit is also the chief of the omen birds. The hawk with brown body and white head and breast, very common in this country, is supposed to be a kind of outward personification of him, and probably the king of birds in Dyak estimation. The story of the feast centres in him and the inferior birds who all come to it; hence the title Gawè Burong. To call these feathered sons-in-law of Singalang Burong together the big old gong of the ancients is beaten, at the sound of which all the birds immediately repair to the house of their father-in-law, where they are told that Antu Ribut has brought an invitation to a feast in the lower world. So they all get ready and are about to start, when it comes out that Dara Inchin Temaga, one of Singalang Burongs' daughters and the wife of the bird Katupong, refuses to go with them. On being questioned why she refuses, she declares that unless she obtains a certain precious ornament she will remain at home. She is afraid that at the feast she will appear less splendidly attired than the ladies Kumang, and Lulong, and Indai Abang.

* This must be a later addition to the story.

Aku unggai alah bandong laban Lulong siduai Kumang.
 Aku unggai alah telah laban Kalinah ti disebut Indai Abang.

"I wont be beaten compared with Lulong and Kumang.

"I wont be less spoken of than Kalinah who is called Indai Abang."

This precious ornament is variously described as a "lump of gold," a "lump of silver" and compared in the way of praise to various jungle fruits. A great consultation is held and inquiries made as to where this may be found. The old men are asked and they know not. The King of the Sea gives a like answer, neither do the birds above mentioned know where it is to be obtained. At length the grandfather of the bird Katupong recollects that he has seen it "afar off" in Nising's house. Nising is the grandfather of the Burong Malam* (night bird.) All the sons-in-law set out at once for Nising's house. Arriving there they approach warily and listen clandestinely to what is going on inside; and they hear Nising's wife trying to sing a child to sleep. She carries it up and down the house, points out the fowls and pigs, &c. yet the child refuses to stop crying much to the mother's anger. "How can I but cry," the child says, "I have had a bad dream, wherein I thought I was bitten by a snake which struck me in the side, and I was cut through below the heart." "If so," answers the mother, "it signifies your life will not be a long one."

"Soon will your neck be stuck in the mud bank.

"Soon will your head be inclosed in *rotan-sega*.

"Soon will your mouth eat the cotton threads.†

"For this shadows forth that you are to be the spouse of Beragai's‡ spear;" and much more in the same strain, but I will return to this again. After hearing this singing they go up into the house and make their request. Nising refuses to give them any of the ornaments, upon which they resort to stratagem. They get him to drink "*tuak*" until he becomes insensible when they snatch this precious jewel from his turban. Soon after Nising recovers, and finding out what has been done he blusters and strikes about wishing to kill right and left; but at length they pacify him telling him the precious ornament is wanted to take to a Gawè in the lower world, upon which he assents to their taking it away,

* This is not a bird at all, but an insect which is often heard at night, and being used as an omen comes under the designation "Burong" as do also the deer and other creatures besides birds.

† This refers to cotton which in the feast is tied round the head.

‡ The name of a bird.

saying that he has many more where that came from. They start off homewards and come to their waiting father-in-law and deliver the "precious jewel" into the hands of his daughter, Dara Inchin Temaga.

Now this ornament, on account of which so much trouble and delay is undergone, is nothing else than a *human head*, either a mass of putrifying flesh, or a blackened charred skull. The high price and value of this ghastly trophy in Dyak estimation is marked by the many epithets which describe it, the trouble of obtaining it, and the being for whom it was sought, no less a person than the daughter of the great Singalang Burong. It shows how a Dyak woman of quality esteems the possession of it. This is that which shall make Dara Inchin more splendidly attired than her compeers Lulong and Kumang, themselves the ideal of Dyak feminine beauty. And moreover the story is a distinct assertion of that which has been often said, viz, that the women are at the bottom, the prime movers of head-taking in many instances; and how should they not be with the example of this story before them?

The meaning and application of the woman singing a child to sleep in Nising's house is the imprecation of a fearful curse on their enemies. The child which is carried up and down the house is simply metaphorical for a human head, which in the Gawè is carried about the house, and through it the curse of death is invoked upon its surviving associates. In the words I have quoted above their life is prayed to be short, their necks to rot in the mud, their mouths to be triumphed over and mocked, and their heads to be hung up in the conquerors' houses as trophies of victory. And this is but a very small part of the whole curse. It is this part of the song which is listened to with the greatest keenness and enjoyment, especially by the young who crowd round the performer at this part.

With this "ornament" in possession Singalang Burong and his followers set out for the lower world. On the way they pass through several mythical countries the names of which are given, and come to "*pintu langit*", of which "Grandmother Doctor" is the guardian, and see no way of getting through, it is so tight and firmly shut. The young men try their strength and the edge of their weapons to force a passage through, but to no purpose. In the midst of the noise the old "grandmother" herself appears and chides

her grandchildren for their unseemly conduct. She then with a turn of a porcupine quill opens the door and they pass through. Downward they go until they come to a certain projecting rock somewhere in the lower skies where they rest a while. Dara Inchin Temaga in wandering about sees the human world, the land and sea and the islands; upon which she describes the mouths of the various rivers of Sarawak.

The following may be given as specimens:—

Utè ti ludas ludas,
Nya nonga Tebas;
Ndor kitè rari ka bias,
glombang nyadi.

Utè ti renjong renjong,
Nya pulau Burong,
Massin di tigong
kapal api.

Utè ti ganjar ganjar,
Nya nonga Laiar,
Di pandang pijar,
mata ari mati.

Utè ti linga linga.
Nya nonga Kalaka,
Menoa Malana
ti maio bini.

Which may be rendered as follows:

“That which is like a widening expanse
“Is the mouth of Tebas; (Moratebas)
“Whither we run to escape the pattering waves.

“That which is high peaked,
“Is the island of Burong;
“Ever being passed by the fire ships.

“That which glistens white,
“Is the mouth of the Laiar, (Saribus)
“Lit up by the setting sun.

“That which heaves and rolls.
“Is the mouth of Kalaka;
“The country of Malana with many wives.”

Soon after this they come to the path which leads them to the house of Kling. As the whole of the performance is directed to the fetching and coming of Singalang Burong, naturally great effects follow upon his arrival, and such are described. As soon as he enters the house the paddy chests suddenly become filled, and any holes in wall or roof close themselves up, for he brings with him no lack of medicines and charms. His power over the sick and old is miraculous. "Old men having spoken with grandfather Lang become young again:—The dumb begin to stammer out speech. The blind see, the lame walk limpingly. Women with child are delivered of children as big as frogs." At a certain point the performer goes to the doorway of the house, and pretends to receive him with great honour, waving the sacrificial fowl over him. Singalang Burong is said to have the white hair of old age, but the face of a youth.

Now follows the closing scene of the ceremony called "*bedenjang*." The performer goes along the house beginning with the head man, touches each person in it, and pronounces an invocation upon him. In this he is supposed to personate Singalang Burong and his sons-in-law, who are believed to be the real actors. Singalang Burong himself "*nenjangs*" the headmen, and his sons-in-law the birds bless the rest. The touch of the human performer and the accompanying invocation are thought to effect a communication between these bird spirits from the skies, and each individual being. The great bird-chief and his dependents come from above to give men their charms and their blessings. Upon the men the performer invokes physical strength and bravery in war; and upon the women luck with paddy, cleverness in Dyak feminine accomplishments, and beauty in form and complexion.

This ceremony being over, the women go to Singalang Burong (in the house of Kling according to the Mengap) with "*tuak*" and make him drunk. When in a state of insensibility his turban drops off, and out of it falls the head which was procured as above related. Its appearance creates a great stir in the house, and Lulong and Kumang come out of the room and take it. After leaving charms and medicines behind him and asking for things in return, Singalang Burong and his company go back to the skies.

At the feast they make certain erections at regular intervals along the verandah of the house called "*pandong*" on which are hung their war-charms, and swords and spears, &c.

In singing the performer goes round these and along the "*ruai*." The recitation takes a whole night to complete; it begins about 6 p. m. in the evening and ends about 9 or 10 a. m. in the morning. The killing of a pig and examining the liver is the last act of the ceremony.

In Balau Dyak the word "Mengap" is equivalent to "Singing" or reciting in any distinctive tone, and is applied to Dyak song or Christian worship: but in Saribus dialect it is applied to certain kinds of ceremonial songs only.

MALAY PROVERBS.

BY W. E. MAXWELL.

Continued from page 98.

61. *Di ludah naik ka langit, timpa ka muka sendiri juga.*
To spit in the air and get it back in one's own face.

To speak evil of his own family or relations is an injury which recoils upon the speaker himself. "To wash one's dirty linen in public."

62. *Dimana semút mati kalau tidak dalam gula ?*
Where is it that ants die if not in sugar ?

Ruin is commonly the result when everything is abandoned for the sake of pleasure.

The justness of the illustration will be apparent to every one who has lived in the East. How to keep sugar free from ants is one of the problems that puzzles every Anglo-Indian.

63. *Deri jauh orang angkat telunjuk, kalau dekat dia angkat mata.*

From afar men point the finger at him; if he is close by they make grimaces (*lit.* lift the eyes).

A man who has disgraced himself, and who is an object of contempt to his neighbours.

64. *Diminta kepada yang ada,
Berkaul pada Kramat,
Merajuk pada yang kasih.*

Ask from one who has something to bestow.

Make vows at a shrine.

Sulk with some one who is fond of you.

There is a refined cynicism about this piece of wisdom, hardly to be expected from Perak Malays, from whom nevertheless I got it. The third line which recommends a display of temper being reserved for those who love us best is especially admirable. The idea of the whole is "apply where you are most likely to succeed."

65. *Retak menanti pechah.*

The cracked will break.

Ready to part company at any moment, and waiting only for a decent excuse. Said of two companions, or of a chief and adherent, one of whom wants to break with the other, and only awaits an opportunity.

66. *Ringan tulang, brat prut.*

Light bones, full stomach.

The active man will always have enough to eat.

Ringan tulang signifies energy, activity.

67. *Ringan sama menjinjing, brat sama memikul.*

Alike to carry (in the hand) light burdens: alike to shoulder heavy loads.

To share together whatever befalls, whether good or evil fortune. To stand or fall together. Used in allusion to the treatment of children of one family, who ought to be treated with impartiality by their parents. One should not have all the light loads, and another all the heavy ones.

68. *Rumah sudah, pahat berbunyi.*

The sound of the chisel is heard after the house is completed.

Means: the re-opening of a matter which ought to be considered finally settled. To start an objection too late.

69. *Seperti ayam patok anaknia.*

As a hen pecks her chickens.

A rule to decide the degree of punishment allowable in Malay nurseries. Maternal correction should not be too severe. The hen does not kill her chickens outright, but merely gives an occasional peck to those which misbehave.

70. *Seperti kain didalam lipat.*

Like a “*sarong*” not yet unfolded.

Bright and fresh in its even folds, with its clean, new smell, attractive colours, etc. A simile applied to a young girl, a bride, etc.

71. *Seperti ambun di hujung rumput.*

Like the dew on a blade of grass.

When the sun is up the dew-drop falls from the leaf to the ground (*kumbang panas gugor ka bumi*): the Malays use the illustration familiarly in speaking of that kind of love which comes from the mouth, but not from the heart, and which melts away on the appearance of adversity.

72. *Seperti ponggok merindu bulan.*

“As the owl sighs longingly to the moon.”

A figure often used by Malays in describing the longing of a lover for his mistress. It recalls a line in Gray’s *Elegy*:

“The moping owl doth to the moon complain.”

73. *Seperti kwang mekik dipuchuk gunung.*

“Like the argus-pheasant calling on the mountain-peak.”

Another poetical simile for a complaining lover. Here he is compared to a lonely bird sounding its note far from all companions.

74. *Seperti api makan sekam.*

Smouldering like burning chaff.

Nursing resentment, though shewing no outward signs of heat or passion.

Paddy chaff when burned does not blaze, but a large heap, if ignited, will smoulder away slowly till the whole is reduced to ashes.

75. *Seperti kaduk kena ayer tahi.*

Like the *kaduk* plant when manured.

The plant alluded to grows like a weed and requires no cultivation. The meaning intended to be conveyed is exactly that of the English proverb. “Ill weeds grow apace.”

76. *Seperti talam dua muka.*

Like a tray which has two faces.

A simile applied to a false friend.

77. *Seperti tulis diatas ayer.*

Like writing on water.

An act by which no impression is made.

78. *Seperti kra kena belachan.*

Like a monkey smeared with *belachan*.

Belachan is a favourite condiment among Malays, of which it is enough to say that shrimps and small fish dried in the sun and pounded in a mortar are the principal ingredient. Monkeys have a peculiar horror of its very strong smell. The Malay phrase here given is applied to any wild or extravagant conduct, which seems as absurd as the antics of a monkey frantically endeavouring to get the *belachan* off his paws.

79. *Seperti burung gagak pulang ka benua.*

As the crow returns to his country.

To go back as one came, no richer no poorer. When the crows imigrate, as the Malays say they do, they fly back as they came (*itam pergi itam balik*), taking nothing from the country where they have sojourned so long.

80. *Seperti anjing kapala busok.*

Like a dog with a sore head.

A contemptuous expression applied to an outcast without friends, shelter, food or money.

81. *Seperti gergaji dua mata.*

Like a saw with a double edge.

Which cuts both ways (*tarik makan sorong makan*.) as it is drawn up or down. See No. 76.

82. *Seperti gu kiya-kiya.*

Like the shark (of the kind called *kiya-kiya*).

A person with a character for sponging shamelessly on his neighbours.

83. *Seperti ular kena palu.*

Like a snake which has received a blow.

Used in speaking of a lazy, dilatory person. The Malays compare the slow, listless motions of a man who unwillingly gets up to perform some duty on which he is sent, to the contortions of a wounded snake. The verb *mengglihat* signifies to writhe as a wounded reptile, or to turn and twist as a man yawning and stretching.

The Perak version of the proverb is '*Nggliong bagei ular di pukul.*'

'*Nggliong*==*menggliong*==*mengglihat*.

84. *Seperti tabuan di dalam tukil.*

Like a swarm of bees.

The mumbling or muttering of a person who speaks incoherently is here compared with the buzzing of bees in a cluster.

85. *Siapa makan chabie iyalah berasa pedas.*

He who eats chilies will burn his mouth.

Everyone must be ready to bear the consequences of his own act.

86. *Sebab mulut badan binasa.*

It is by the mouth that the body is ruined.

A single word at a critical time may make or mar a man's fortune.

Sa'patah chakap terhutang, sa'patah chakap me-lepas-kan hutang.

87. *Sudah ludah lalu di jilat.*

Licked up after having been ejected from the mouth.

Said of a donor, who repents of his generosity and asks for his gift back again; or of a Mohamedan husband who after divorcing his wife would like to take her back.

88. "*Seperti peniajap berpaling handak ilir.*"

Like a boat starting down-stream and turning (as it leaves the bank.)

A Malay beauty dressed and decked out on the occasion of a festival is compared to a boat equipped for a voyage, at the moment when she heads round to the current.

89. *Seperti isi dengan kuku.*

Like the quick and the nail.

A figure to express the closest degree of friendship. As inseparable as the nail (of a man's finger) and the flesh underneath it.

90. *Sa'manis-manis gula ada pasir didalamnia, dan sa'-pahit pahit mambu ada klatnia menjadi ubat.*

However sweet sugar may be, there is always some sand in it, and however bitter the *mambu* may be, its astringent qualities are useful in medicine.

Nothing is altogether good or bad. The leaves of the *mambu* are a native remedy in cases of small-pox. A bunch of them is tied over the door of the house where the sick person lies. When the disease is in its last stage, the leaves are bruised on a stone with rice, and the paste so procured is applied to the surface of the skin to allay irritation.

91. *Seperti belut pulang ka lumpur.*

Like the eel which goes back to the mud.

The return of a person to his own country or house after having been abroad to seek his fortune. The next proverb has a similar meaning.

92. *Seperti ikan pulang ka lubok.*

Like the fish which returns to the pool.

93. *Seperti tetegok di rumah tinggal.*

Like the night-jar at a deserted house.

The *tegok* or *tetegok* is a bird, common in the Malay Peninsula, whose habits are nocturnal and solitary. It has a peculiar, liquid, monotonous call. The phrase is used to signify the solitude and loneliness of a stranger (*orang dagang*) in a Malay kampong.

94. *Semut di pijak ta'mati, gajah harung berkalapangan.*

Without killing the ants on which he treads, the elephant passes by making a wide passage through the jungle.

Said of a person who is particular in his conduct regarding certain observances, ignoring the fact that his open breach of others is patent to everyone.

95. *Seperti anak ayam kehilangan ibunya.*

"Like a chicken which has lost its mother."

Description of a state of mental confusion and anxiety.

96. *Sedap dahulu sakit kemudian.*

"Pleasant at first but followed by pain."

Indulgence in vicious pleasure results in grief and sorrow in the end, "a sugarcane is sweet," say the Malays, "as long as the stem lasts, but when you get to the top (puchuk) you will find it insipid!"

97. *Seperti rusa kena tambat.*

Like a deer tethered to a post.

Stupid and helpless. A domestic animal under the same circumstances would be quite at home, but the deer tied up is out of its element.

98. *Seperti anjing beroleh bangkai.*

Like a dog which has found a dead animal.

Applied to persons who want to keep for themselves something which has fallen in their way, and who grudge others a share, (as dogs growl and snap at each other over a carcase.)

99. *Seperti gajah masuk kampong.*

Like an elephant's incursion into a village.

Refers to the damage done to the crops and gardens of villagers by the arrival of a troop of persons, e. g. the followers of some raja on his travels. Everything eatable is carried off, and the peasant compares the raid to the havoc caused by wild elephants.

100. *Seperti penyapu di ikat benang sutra.*

Like a broom bound with silk thread.

A contemptuous expression for a common person dressed more finely than becomes his position. The broom is the most base of all domestic utensils among Malays, and this adds bitterness to the comparison.

101. *Seperti lemukut di tepi gantang.*

Like the rice-dust (broken grains of rice) on the sides of the measure.

Something of which the presence or absence is equally inappreciable, *masuk pun ta'penoh, terbit pun ta'luah*. The fifth wheel to the coach.

102. *Seperti sayur dengan rambut.*

Like vegetables (compared) with hair.

The difference between an undertaking which promises a reasonable prospect of support and one which does not.

103. *Sayangkan kain buangkan baju.*

Out of concern for the *Sarong*, to throw away the jacket.

A second line, which is sometimes added,

Sayangkan lain buangkan aku.

(if you are fond of another, cast me off,) explains the application.

The proverb refers to the dilemma in which a Malay husband is placed, when he proposes to take a second wife, and finds that each lady wishes to be the sole object of his affections.

104. *Sapuluh jong masuk pun anjing ber-chawat ekor juga.*

Ten junks may come in, but the dogs still tuck their tails between their legs.

Ruler may succeed ruler, or other important changes in the government of a country may take place, but the condition of the lower classes will remain the same.

This proverb is to be found in Klinkert's collection and in Favre's dictionary, but the former gives no explanation and that given by Favre is hardly satisfactory. It is best exemplified by another Malay saying, "*Siapa jadi raja pun tangan aku ka dahi juga.*"

“Whoever may be *raja* my hand goes up to my forehead all the same (in allusion to the mode of saluting).”

“*The arrival of ten junks even,*” here used metaphorically for any important or astonishing event, is rather a characteristic figure; in Malay villages on the coasts of the Peninsula there are few events in the quiet lives of the people so important as the arrival of the periodical trading boats.

105. *Sudah ter-lalu hilir malam apa handak dikatakan lagi.*

(The *prahu*) has gone too far down-stream in the night; what more is to be said?

To have overshot the mark or to have done more than was intended and to repent when too late.

In travelling in boats on the rapid rivers of the Peninsula, if the polers, on the way upstream, go past their destination in the darkness, it matters very little, because the boat can come down again with the stream; but it is otherwise if the mistake is made when descending a river, and to go back involves a laborious journey against the current.

106. *Sesat di hujung jalan balik kapangkal jalan.*

If you miss your way go back to the beginning of the road. If a thing is not likely to succeed it is best to commence *de novo*.

107. *Sirih naik junjong patah.*

As the sirih vine is growing up the prop breaks.

Said of the ruin or misfortune which befalls a family. when its support is suddenly removed by death or otherwise.

108. *Seperti janda belum berlaki.*

Like a widow who has not been married.

109. *Seperti gadis sudah berlaki.*

Like a maiden who has been married.

Compare the following lines from a Malay poem, of which it is enough to explain that earrings *subang* are among the Malays the token of virginity:—

Sungguh bersubang tidak berdarah

Bagei mumbang di tebuk tupei,

110. *Sudah ter-kachak-kan benang arang hitamlah tapak.*

After having trodden on a charcoal line, the soles of the feet are of course black.

Said of a person who wilfully breaks a well known regulation and whose guilt is therefore clear.

The charcoal thread mentioned is the black line used by carpenters in marking timber for sawing.

111. *Sesak ber-undor-undor lari ta'malu menghambat ta'lu.*

To retreat when hard-pressed, not ashamed to fly and not satisfied when pursuing.

A maxim illustrating Malay tactics in war or piracy. Malay warfare is generally a series of desultory attacks and retreats. Confronted by a superior force the attacking party does not disdain a retrograde movement, and when it is his turn to pursue he does not follow up his advantage.

112. *Seperti kumbang putus tali.*

Like a cockchafer whose string has broken.

Said of a person who has recovered his freedom.

Kumbang is the carpenter-bee, which Malay children spin, by means of a tread (tied to one of the insect's legs), to amuse themselves with the buzzing sound which it makes.

113. *Seperti bujuk lepas deri bubu.*

Like a fish (of the kind called *Bujuk*) which has escaped from the trap.

This proverb has much the same meaning as the last.

Bujuk, is a fresh water fish found in muddy places. *Bubu*, is a fish-trap made of split bamboo tied with rattan. It has a circular opening which narrows as the end of the passage is reached, and is constructed on the same principle as the eel-pot or lobster-pot. One of the highest mountains in Perak is called *Bubu*. It is supposed to be the fish-trap of a mythological personage named *Sang Katembai*, and the rocks in the bed of the Perak river at Pachat are pointed out as his *Sawar*. (stakes which are put down to obstruct a stream and thus to force the fish to take the opening which leads to the trap.)

114. *Seperti ayam kuwis pagi makan pagi kuwis petang makan petang.*

Like a hen, what it scratches up in the morning it eats in the morning, and what it scratches up in the evening it eats in the evening.

A Malay peasant will use this phrase in speaking of his own means of livelihood, if he wants to explain that he makes just enough by his daily labour to support himself from day to day.

“To live from hand to mouth.”

115. *Pagar makan padi, telunjuk merusuk mata.*

The fence eats the corn, the forefinger pierces the eye.

Klinkert's version gives “*menguchuk*” instead of *merusuk*; but this latter word is in use in Perak and seems to mean the same as *sigi*, (to poke with the finger,) and to be less strong than *merunjang* which means “to thrust upwards,” as with a spear.

The saying is sometimes quoted in a rhythmical form,

*Takar minyak sapi
Di buboh dibawah geta
Pagar makan padi
Telunjuk merusuk mata.*

A measure of *ghi* put underneath the sleeping platform; the fence devours the rice; the finger thrusts at the eye.

The meaning is, to suffer injury at the hands of a person from whom protection was naturally to be expected. If the measure of *ghi* disappears, the owner of the house must blame the members of his own family, whose conduct in taking it is as unnatural as that of the hedge in the proverb, which eats up what it was put to protect, or of a man's finger, which injures instead of guarding his eye. Fayre quotes *Hang Tuah* as the work from which he took this proverb.

116. *Pelabor habis Palembang ta'alah.*

The supplies were exhausted but Palembang did not fall.

This refers to an ancient siege of the town of Palembang in Sumatra by the Dutch. According to Malay tradition

the troops of the Hollanders raised the siege after great expense had been incurred in the expedition. The failure of this particular enterprise has ever since been quoted in the above form to signify failures in general.

117. *Pelakat api diatas bumbung.*

To light a fire on the roof.

To destroy a thing on purpose, pretending all the time to be of use.

It is a common thing to light a fire on the ground in front of a Malay house to keep away mosquitoes. The proverb supposes the case of a man professing to light such a fire, but really setting fire to the house.

118. *Peti yang berisi mas perak itu tiada di-lilik-kan orang.*

People do not pour out the contents of the box in which they keep their gold and silver.

Men do not give away their best for nothing, whether, literally, their most valuable possessions, or figuratively, their wisdom, experience, discoveries, etc.

119. *Putus benang dapat di ubong,
Patah arang sudah sakali.*

The thread severed may be joined again ;
If a piece of charcoal be broken, it is all over.

Near relations or intimate friends do not quarrel irreconcilably, but between strangers or mere acquaintances a collision may end fatally.

120. *Pipit tuli makan ber-hujan,
Ta halau padi habis
Handak halau kain basah.*

The deaf *pipit* is feeding in the rain,
If it is not driven away the *padi* will all be finished,
To drive it away one must wet one's clothes.

Said of a person in a dilemma ; each course open to him presents difficulties.

There are two kinds of *pipit*, small birds which infest the *padi* fields when the grain is ripening. The *pipit tuli* will not move when shouted at, though it will take to flight if an arm is waved or other gesticulations made. The other kind *pipit uban*, or *cheah uban*, so called from its white head, is more easily frightened away.

121. *Pepat di luar ranchong didalam.*

Flat outside and sharp within.

Said of a person whose professions are fair but whose feelings are hostile.

122. *Pachat handak menjadi ular.*

The leech wants to become a snake.

Said in ridicule of unreasonable aspirations.

123. *Puchuk di chita ulam akan datang.*

To be wishing for young shoots just as the fruit arrives.

To receive something much better than what one is wishing for or expecting. *Ulam* is the word applied by Malays to the various kinds of fruit which they eat with *sambal*; e. g. *ulam putih machang*, *ulam petai*, *ulam jering*, etc. When no fruit is to be obtained, *puchuk*, the young shoots of various trees, are used instead.

124. *Padang prahu di lautan.*

Padang hati di fikiran.

The field for a ship is the ocean,

The field of the heart is reflection.

125. *Kalau telan mah mati kalau ludah bapa mati,*

"Swallow it and your mother dies reject it and your father dies."

An awkward alternative quoted proverbially in any case where choice has to be made between two courses each open to objection. Another version is,

Handak di telan termangkalan, handak di ludah tiada keluar.

"Would you swallow it, it sticks in your throat; would you spit it out, it will not go forth."

126. *Kachang lupakan kulit.*

“The bean forgets its pod.”

Ingratitude. The successful adventurer declines to remember his humble origin.

127. *Kechil-kechil-lah anak, kalau sudah besar menjadi unak.*

“While small, children; grown big, thorns.”

Youth is the time for education; it is too late to commence tuition when the pupil is capable of resistance.

(It is impossible to reproduce in a translation the play on the words *anak* and *unak*.)

128. *Kalau tiada kulit berchereilah tulang.*

“If it were not for the skin the bones would separate.”

If there were not some important functionary to keep a Government or Society together it would fall to pieces; if the father or mother dies the family is likely to be broken up.

129. *Kamana handak pergi layang-layang itu tali ada di tangan kita.*

“How can the kite get away while the cord is in our hands?”

The sense is, there is no fear of a debtor absconding when his debt is secured by some substantial pledge or deposit in the hands of the creditor. The kite without a string is a very common figure among Malays when describing an uncertain condition. See Crawford, History Indian Archipelago, Vol. II. p. 14.

130. *Kechil tangan nyiru sahya tadahkan.*

“If my hands are too small I will hold out a tray.”

Expression of the willingness of a poor man to take all that he can get from the rich or great.

131. *Kechil-kechil anak hariman.*

“Though small, a tiger-cub all the same.”

Even the young of a dangerous animal are not to be trifled with. The Malay ryot must not imagine that he can take a liberty with a raja's son because he happens to be a child.

132. *Kalau sudah untong sa'chupah tiada bulih jadi sa'-gantang.*

"If a *chupah* is gained, there is no chance of its becoming a *gantang*."

Said of one who is just able to support himself, whose daily earnings enable him to live but not to save. The *chupah* and the *gantang* are measures corresponding roughly with the quart and gallon.

133. *Kena pukul di pantat gigi habis tanggal.*

"Struck on the back all its teeth drop out."

An expression used of a fruit-tree laden with fruit which falls off when the stem is shaken?

134. *Kikir pari bebulang kring*
Rendam tujuh hari ta basah.

"A skate-skin grater, a dry hide,

Soaked for seven days is not moistened."

A phrase used in speaking of any instance of excessive avarice or parsimony; *kikir* means literally "a file" but also signifies "avarice." The proverb illustrates the grasping, hoarding qualities of a miser and the difficulty of getting anything out of him.

135. *Kilat didalam kilau, guruh mengandong hujan.*

"Lightning lurks within brightness, thunder is big with rain."

Some hidden purpose may be concealed under a man's ordinary conduct or demeanour, just as a dangerous flash may be unsuspected amid the general brilliancy of a summer's day, and the first growl of thunder gives notice of an approaching storm though no rain has fallen.

136. *Kundur tiada melata pergi, labu tiada melata mari.*

"If the gourd-plant does not creep forward, the pumpkin-vine will not creep to meet it."

Advances must be made by both sides if two parties are to meet each other half-way. Mutual concessions are likely to bring about an understanding.

137. *Kandur berleting-leting tegang ber-jala-jala.*

"The loose vibrates with a twang, the tight hangs loose like a fringe."

("Black is white and white is black.")

An ironical expression, common in Perak, illustrative of the habitual falsehood and untrustworthy character of the Malays of that state. There is another saying of the same kind, with much the same meaning.

"*Ampat gasal lima genap.*" "Four is odd and five is even."

"*Ber-leting-leting*" signifies to make a twanging sound like that produced by the vibration of a taut string. I have not succeeded in finding the word in any dictionary.

138. *Krus kring seperti bayang*
Siapa pun tiada menaruh sayang.

"Thin and dry as a shadow,
There is no one to care about him."

A rhyme used by children making fun of a companion who has the misfortune to be thin.

139. *Kulai-balai bagei sendok di dukong.*

"Swinging about carelessly, like a ladle carried in a bundle."

"Said in ridicule of the gait affected by "fast" Malays, male and female, a swaying movement of the body from the hips while walking.

Kulai-balai like a common word *halai balai* (neglectful, careless, *Crawfurd*), is one of those untranslatable compound words the sound of which is intended to assist the meaning, like the similar English word "hurly-burly," or the Hindustani word *ulta-pulta* (topsy-turvy, higgledy-piggledy.)

Dukong, according to Marsden, means to carry on the back or under the arm. *Crawfurd* translates it "to carry on the hip;" Favre, "on the back or hip." In this proverb *di-*

dukong, no doubt, means "carried in a bundle on the back." Malays moving from one place to another usually carry their cooking utensils and a few days provisions on their backs. The load is bundled up in a *sarong* or other cloth, one end of which is brought over one shoulder, and the other end under the other arm, both ends being tied together across the chest. A native spoon for culinary purposes, (a wooden handle lashed with rattan to a cocoanut shell), is an awkward article to carry in such a bundle. It sticks out inconveniently and sways about with the motion of the bearer.

140. *Kalis bagei ayer di daun kladi.*

"Rolling off, like water on a *Caladium* leaf."

A simile used in speaking of one who will pay no attention to advice. Good counsel has as little effect on him as water on a *kladi* leaf, "runs off like water off a duck's back."

Klinkert (and Favre following him) gives *kalis* (peeled, pared,) the secondary meaning to be "unwilling to listen to remonstrance." They do not seem to have known this proverb, though it seems to explain satisfactorily the secondary meaning of the word.

141. *Kamudi deri haluwan.*

"Steered from the bow."

An expression used of a home in which the wife rules and where the husband is "henpecked."

142. *Kail sa'buntuh umpannia sa'ekor.*

Sahari putus sa'hari berhanyut.

"A single hook and one piece of bait.

Once broken off you may drift for a day."

Don't run the risk of having your business stopped by failing to provide the apparatus in sufficient quantity.

143. *Kata tidak dipegangnia janji tidak ditepatnia.*

"He neither holds to his word nor carries out his promises."

A general description of an untrustworthy person.

144. *Kreja raja itu junjong, kreja kita di kilik.*

"The raja's business is borne on the head, our own may (at the same time) be carried under the arm."

A common phrase in Malay States where the ryots are liable to forced labour at the order of the raja. It means "while obeying the royal commands let us also keep an eye on our own affairs."

145. *Kasih-kan anak tangis-tangis-kan*

Kasih-kan bini tinggal-tinggal-kan.

"To love one's children one must weep for them sometimes; to love one's wife one must leave her now and then."

The second proposition in this sentence recalls the fact that with the Malays, who are Mohamedans, polygamy is an institution.

146. *Karam dilaut bulih ditimba karam dihati sudah sakali.*

"The boat which is swamped at sea may be baled out, but a shipwreck of the affections is final."

147. *Kain sa'lei peminggang habis.*

"One cloth round the waist is all."

A figurative mode of expressing that a person is extremely poor.

148. *Kurbau sa'kawan lalu di kandang, manusia sa'orang tiada terkawal.*

"A whole herd of buffaloes may be shut up in a pen, but there is one being who is not to be guarded."

A woman, of course, is meant. I think that the Abbe Favre has missed the point in translating this proverb, of which he gives a slightly different version:—

Kalau kurbau sa'kawan dapat di-kawal-kan manusia sa'orang tiada dapat di-malum-kan.

The French translation runs, "it est plus facile de garder une etable pleine de buffles que de ramener un seul homme à la raison," but I should prefer to render it. "Though a herd of buffaloes may be guarded, a single human being (a woman) is not to be understood."

149. *Gigi dengan lidah ada kala bergigit juga.*

"The teeth sometimes bite the tongue."

The best of friends fall out sometimes.

150. *Getik-kan puru di bibir.*

"To be impatient with a sore on one's lip."

To hate one's own child because it is deformed or ugly.

151. *Gerniut-gerniut bagei kambing ber-ulat.*

"As thick as maggots in a (dead) goat."

A simile to express the number and movement of a crowd of persons *e. g.* an assemblage of persons in a Malay house,

Gerniut is not to be found in the dictionaries, but I believe it to signify the creeping motion of worms, etc.

152. *Gaya sahja rasanian Wallah.*

"A project only; the result God knoweth."

"L' homme propose mais Dieu dispose."

"*Man proposes, God disposes*" is one of the proverbs mentioned by Archbishop Trench (Proverbs and their lessons, p. 63) as probably common to every nation in Europe. It has probably found its way into Malay through the Arabs. *Wallah* means literally "By God" though I have translated it as if *Wallahu alam* had been written.

153. *Gelagah borah rambutan jantan.*

Orang berbunga dia berbunga.

Orang berbuaiah dia tidak.

"Like a barren tree; others flower, he too puts forth flowers; others bear fruit, he does not."

Said of a pretentious or ostentatious person, who wishes to imitate every one who has or does anything that he admires. He takes in hand many projects but none of them reach completion. I have been unable to identify the plant here called "*gelagah borah*." In Favre's dictionary *gelegah* is explained to mean "a kind of reed (*saccharum spontaneum*)."

154. *Gajah lalu de beli kwasa tidak terbeli.*

"He could buy the elephant, but not the goad."

A taunt directed against a person who does not take any trouble about minor details when the main thing is secured, *e. g.* who, having a large house, neglects to provide a carpet or lamp.

155. *Luka itu sumboh parutnia tinggal juga.*

"The wound is healed, but the scar of it remains."

A feud may seem to be forgotten but the sense of injury remains and may take an active form at any time.

156. *Lembu tandok panjang, tiada menandok pun dikata orang juga iya menandok.*

"Cows have long horns and so, though they injure no one, people say they are vicious."

A man of a family, tribe or race which bears a bad character may be an excellent person, but he will be distrusted all the same.

"Give a dog a bad name and hang him."

157. *Lepas deripada mulot buaya, masok ka mulot hari-man.*

"To fall into the jaws of the tiger after escaping from the mouth of the alligator."

"Out of the frying pan into the fire."

158. *Lagi tongkat lagi senjata.*

"Weapons to boot, besides staves."

To have every advantage *e. g.* to be good and wise and fortunate besides being rich.

159. *Lampau serei masok gulei tentu maung.*

"If there is too much lemon-grass in the curry, it is certain to be nasty."

Said of an unsuitable match, *e. g.* the marriage of an old man with a young girl. Here one element, *age* preponderates in the transaction, and the result is not likely to be satisfactory.

160. *Lagi lauk lagi nasi.*

"The more meat the more rice."

The more rajas the greater the number of followers.

Lauk, is anything substantial eaten with rice, such as meat, fish, vegetables, whether curried or not.

161. *Lenggok-lenggang bagei chupah hanyut.*

“Rocking to and fro, like a floating cocoanut shell.”

A simile used of a woman of openly wanton conduct.

Lenggang is the Malay equivalent for “swagger.” See No. 139.

162. *Lagi terang lagi bersuluh.*

“Though it is already light be carries a torch.”

Said of an upright judge, or other virtuous person, whose conduct will bear the closest scrutiny.

163. *Langit runtuh bumi chayer.*

“If the sky falls the earth melts.”

The downfall of an important personage involves the destruction of those immediately beneath and dependent on him.

164. *Lang punggok lang ber-ikan*

Tidor siang berjaga malam.

“The tail-less kite that preys on fish sleeps all day and is astir at night.”

Said of a noted thief or other bad character.

Lang punggok is probably some kind of owl, but I have not identified the species.

165. *Muka berpandang budi kadapatan.*

“To look on the face after having found out the character.”

Good manners do not permit Malays to betray open distrust of one another and, while the rules of courtesy are observed, it is difficult to discover from a man's demeanour what his professions may be worth. But “fore-warned is fore-armed” and a Malay, who meets in a bargain or in any domestic negotiation some-one regarding whose unfriendly disposition he has received private information, goes to the interview prepared “to look on the face with a knowledge of the character.”

166. *Minyak dengan ayer adakah berchampur?*

“Will oil mix with water”?

Distinctions in rank should be observed and upheld.

167. *Mati-mati berminyak biar léchuk.*

If you use oil let the hair be thoroughly greased.”

Do a thing thoroughly whether it be a good or bad action.

Similar proverbs are given by Klinkert in his collection ;

Mati-mati mandi biar basah; mati-mati berdarat biarlah hitam.

The idea seems to be similar to that expressed by the familiar saying “One may as well be hanged for a sheep as for a lamb.” The Perak Malays say “*Pala-pala aku handak mati biarlah aku mati ber-kapan chindei.*” “Supposing that I must suffer death let it, at all events, be for a silk robe.” In other words, let me have the satisfaction of attaining notoriety by having killed some important personage and let me not be slain as a punishment for a vulgar or common offence.

168. *Malu berdayong prahu hanyut.*

“(He is) ashamed to row, (so) the boat drifts.”

The man who is ashamed to put his own hand to his work will make nothing of it.

169. *Mati segan hidup ta'mahu.*

“Disinclined to die but get not willing to live.”

Said of a person who is a burden on his family and is too lazy to do anything for his own support.

Sometimes the phrase is inverted, *Hidup segan mati ta'mau*; but the meaning is much the same.

170. *Mahukah orang menghujankan garamnya.*

“Will a man put his salt out in the rain?”

Will a man publish his own dishonour, or put himself to open shame and discredit by exposing the faults of his own household?

171. *Matahari itu bulikkah ditutup dengan nyiru?*

“Can the sun be covered up with a winnowing sieve?”

It is impossible to conceal what is patent to all. A great crime will almost certainly be discovered.

Another version (given by Klinkert) has *bangkei gajah*, the carcase of an elephant, instead of *mata hari*, the sun.

172. *Melepaskan anjing tersepit.*

“To extricate a dog caught (in a hedge.)”

To meet with an ill return for doing an act of kindness, the chances bring, that the dog will bite its rescuer.

173. *Merájuk ayer di ruwang.*

“To be out of temper with water in the hold.” To sulk and do nothing when the boat has sprung a leak.

The ryot cannot afford to shew temper with his chief, on whom he depends for support. His means of livelihood disappear if he does.

174. *Minum ayer sa'rasa duri,*

Makan sa'rasa lilin,

Tidor ta'léna, mandi ta'basah.

“To taste thorns in water,

To taste wax in food,

To take rest without sleep and to bathe without being wetted.”

Describes the restless and uneasy condition of a man whose mind is preoccupied with some plan or project which he does not see how to put into execution. The first line will be found in Klinkert's collection and in Favre's dictionary, *sub voce* “*minum*,” but the meaning there given is hardly satisfactory.

175. *Musang terjun lantei terjongket.*

“When the wild cat jumps down the flooring laths (split bamboo) stick up.”

The evil reputation of a criminal will cling about the scene of his misdeeds long after he has disappeared.

176. *Mengwak-mengwak bagei hidong gajah.*

“Bellowing as if he had the snout of an elephant.”

An uncomplimentary simile used regarding a person who breathes loud.

177. *Menguap bagei orang ombak.*

“Gasping like a man at the point of death.”

A Perak phrase used of a person to whom every movement seems to be an exertion.

178. *Masam bagei nikah ta'suka.*

“As cross as an unwilling bride.”

179. *Melabuh-labuh bagei buntal di-tiup.*

“Swelling and swelling, like the *buntal* fish blown out.”

180. *Menchonga rupa kerbau jantan kemdian.*

“Staring right and left like a buffalo bull which walks last of the herd.”

Said of a man in attendance upon Mohamedan women when they walk abroad.

181. *Mengleting-leting bagei chaching kapanasan,*

Turning round and round, like a worm in the heat (of the sun).”

Said of a person wandering about in an undefined and purposeless manner. Favre has (*sub voce* “*chaching*”) “*Seperti chaching kena ayer panas,*” like a worm touched by hot water, which he explains to mean a person writhing under misfortune. *Mengleting* (Perak) *me-lenting*, wriggling about.

182. *Meriap-riap seperti kangkong di olak jamban.*

“Flourishing like the *kangkong* beside a cess-pool.”

Said disparagingly of a person who seems to be doing well in the world. “Ill weeds grow apace.”

Kangkong, (*nom d'une plante potagère, convolvulus raptans*; Favre,) is a very common and rather despised vegetable which grows freely without cultivation.

Riap, joyous, mirthful, means also luxuriant as applied to vegetation.

183. *Minum chuka pagi hari.*

“To drink vinegar in the morning.”

Something that “goes against the grain” *e. g.* polygamy, from the point of view of the wives. Malay women are extremely jealous, and one of several wives of one husband (*perampuan bermadu*) will describe her lot by this phrase, “*minum chuka*, etc.”

184. *Mengalis kain payah juga ka-cherok;*

Mengalis chakap dimata-mata sahja.

“To change a garment there is the trouble of going into a corner, but to change words (break promises) is the simplest thing in the world.”

185. *Meniaga buluh kasap.*

Hujung hilang pangkal lesap.

“If you trade in the rough bamboo, you lose the top and the bottom disappears.”

To lose one’s capital besides forfeiting all the anticipated profit, by a foolish investment.

Buluh kasap is a kind of bamboo, (also called *buluh telor* and *buluh telang*), which is of no use for building purposes, the wood being extremely thin and the bore large. The Rawah Malays boil *pulut* rice in lengths of it to give to their friends on feast days, and the custom prevails also in some parts of Perak.

Goldsmith’s “gross of green spectacles” is just the kind of transaction to which this proverb would apply.

186. *Menahan jerat ditempat genting.*

“To set a snare in a narrow place.”

To take advantage of another’s difficulties, *e. g.* to purchase (property for a quarter of its value) from a man in distressed circumstances, (by tempting him with ready money.)

187. *Menulong kerbau ditangkap harimau.*

To go to the rescue of a buffalo which has been seized by a tiger.”

To make professions of assistance, but really to take advantage of the misfortunes of the person in want of it.

Malays who follow up a tiger which has carried off a buffalo, cut the throat of the latter, if it is still alive, in order to be able to eat the meat.

188. *Manis mulutnia berchakap,
Seperti santan manisan, didalamniya pahit bagei ham-
pedu.*

“The mouth speaks sweet things, like sweetmeats made with cocoanut, but inside there is bitterness as of gall.”

Hypocrisy. “Lingua susurronis est pejor felle draconis.”

189. *Membuat baik tiada dipuji,
Membuat jahat tiada dikeji.*

“If he does well no one praises him,
If he does wrong no one despises him.”

Said of the condition of a slave in the household of a Malay raja or chief.

190. *Menyaladang bagei panas dipadang.*
“Stretching away like a plain lit up by the sun.”

An illustration of the even justice which should be the measure of a man's dealings with his neighbour. To run over your neighbour's rice field and to pick your way over your own (say the Perak Malays) is like the unequal light in a thicket, not like the broad blaze of sunlight in the plain,

(*Ladang orang berlari-lari, ladang kita ber-jangkei-jangkei.*)

Not a bad illustration of the Christian maxim “Do as you would be done by.”

191. *Nafsu-nafsi Raja dimata Sultan dihati.*

“The desires are a raja in the eyes and a Sultan in the heart.”

Compare No. 10, “*Ikut hati mati, ikut rasa binassa.*”

192. *Handak masak langsung hangus.*

“Intending to cook food, to go and burn it.”

To spoil any undertaking by excessive zeal.

193. *Hujan jatuh kapasir.*

“Rain that falls on the sand.”

Clean thrown away, like favours bestowed on a man who shews no appreciation of them.

194. *Harap hati handak memeluk gunung, apa daya ? tangan ta' sampei.*

The desire of the heart may be to grasp a mountain, but what is the use ? the arm will not reach round it.”

Said of a person desirous of marrying above his or her station.

195. *Hangus tiada berapi, karam tiada berayer.*

“Burnt without fire, foundered without water.”

A catastrophe, the cause of which is not apparent and for which it is difficult to impute blame to any one.

196. *Handak sombong berbini baniak, handak megah berlawan lebih.*

“To shew arrogance marry a number of wives, to attain celebrity be forward in fighting.”

A maxim of Malay chiefs.

197. *Hati gajah sama dilapah.*

Hati kuman sama dicheckap.

“Together we have sliced the heart of the elephant,
Together we have dipped the heart of the mite.”

To share good and evil fortune, plenty and want, together

Said of tried friends and comrades.

Chichap or *chechap* is to dip e. g. food into gravy or sauce, bread into sugar, *hulam* into *sambal*, etc. etc.

Another common proverb conveying a similar idea, namely the readiness of sworn comrades to face together whatever may befall them, is “*Changkat sama didaki, lurah sama diturun.*” “Together we climb the hill, together we descend into the valley.

A MALAY NAUTCH.

BY

FRANK A. SWETTENHAM.

Read at a Meeting of the Society held on the 5th August 1878.

It was in the early part of 1875 that, being sent on a Mission to the Bandahara of Pahang, I witnessed, what I have never seen elsewhere in the Malay Peninsula or the Straits Settlements, a Malay Nautch.

I have of course, like most other people here I suppose, repeatedly witnessed Malays dancing and singing during the Muharam, especially in Penang; I have several times also been present at a Malay "Mayung," a kind of theatrical performance, with some dancing and much so-called singing:—the performers, as a rule, being a travelling company of three or four men and perhaps one woman, who make their living by their performances, and play either at the invitation of a Raja in his own house, or before the public on a stage erected in the middle of the Street.

Had the performance I now describe nearly resembled any of those commonly seen here, or in the Peninsula, there could be little interest in this description, but in the belief that the sight as I saw it is a rare one, seldom witnessed by Europeans, and so far undescribed, I have ventured to offer it, as it may, to some, be interesting.

The journey to Pahang and what occurred there I shall not speak of, for they have no bearing on the nautch. It will be sufficient to say that this was not my first visit to that state, that the Bandahara Ahmed and his chiefs were well known to me, and that whilst awaiting the Bandahara's decision in an important matter, for which I had already been delayed several days, we (for I had a companion) were invited to attend a Nautch at the Bandahara's Balei.

The invitation came at 2 a. m., and we at once responded to it.

Our temporary lodging had been the upper story of the Captain China's house, a not-too clean loft, gained by means of an almost perpendicular ladder, and furnished for the most part with the accessories of Chinese Processions, and a plentiful supply of musquitoes.

It was not therefore matter of regret to leave this, even at 2 a. m., for the Bandahara's Balei, a spacious Hall, the Entrance side of which was open and approached by steps, whilst the opposite side led through one small door into the 'penetralia' of the Bandahara's private dwelling.

The nautch had been going on since 10 p. m. There were assembled about 200 spectators, all or nearly all of them men,—squatting on the floor, on a higher or lower level according to their rank. We were accommodated with chairs and there was one also placed for the Bandahara.

When we entered, we saw seated on a large carpet in the middle of the Hall, four girls, two of them about 18 and two about 11 years old, all beautifully dressed in silk and cloth of gold.

On their heads they each wore a large and curious but very pretty ornament, made principally of gold—a sort of square flower garden where all the flowers were gold, but of delicate workmanship, trembling and glittering with every movement of the wearer.

Their hair, cut in a perfect oval round their foreheads, was very becomingly dressed behind, the head dress being tied on with silver and golden cords.

The bodies of their dresses were made of tight fitting silk, the neck, bosom and arms bare, whilst a white band round the neck came down in front in the form of a V joining the body of the dress in the centre, and there fastened by a golden flower.

Round their waists they had belts, fastened with very large and curiously worked "pinding" or buckles, so large that they reached quite across the waist. The dress was a skirt of cloth of gold, (not at all like the Sarong) reaching to the ankles, and the dancers wore also a scarf of the same material fastened in its centre to the waist buckle, and hanging down on each side to the hem of the skirts.

All four dancers were dressed alike, except that in the elder girls, the body of the dress, tight fitting and shewing the figure to the greatest advantage, was white, with a cloth of gold handkerchief tied round it under the arms and fastened in front, whilst in the case of the two younger, the body was of the same stuff as the rest of the dress. Their feet of course were bare.

We had ample time to minutely observe these particulars before the dance commenced, for when we came into the Hall the four girls were sitting down in the usual Eastern fashion, on the carpet, bending forward, their elbows resting on their thighs, and hiding the sides of their faces which were towards the audience with fans, made I think of crimson and gilt paper which sparkled in the light.

On their arms they wore numbers of gold bangles and their fingers were covered with diamond rings. In their ears also they had fastened the small but pretty diamond buttons so much affected by Malays, and indeed now, by Western ladies.

On our entrance the Band struck up, and our especial attention was called to the orchestra as the instruments were Javaese and seldom seen in the Malay Peninsula.

There were two chief performers, one playing on a sort of wooden piano—the wooden keys being the only resemblance, for with them the machinery of the instrument began and ended—knocking the notes with pieces of stick which he held in each hand—The other, with similar pieces of wood, played on inverted bowls of metal.

Both these performers seemed to have sufficiently hard work, but they played with the greatest spirit from 10 p. m. till 5 a. m.

The other members of the Band consisted of, a very small boy who played, with a very large and thick stick, on a gigantic gong—a very old woman who beat a drum with two sticks, and several other boys who played on instruments like triangles.

All these performers, we were told with much solemnity, were artists of the first order, masters and a mistress in their craft, and I think they proved the justice of the praise.

I said the Band stuck up as we entered and I have tried to describe the principal figures in the scene which greeted us, and which impressed me, with much interest as a sight to which I was unaccustomed.

The Orchestra was on the left of the entrance, that is rather to the side and rather in the back ground, and I was glad of it. The position had evidently been chosen with due regard to the feelings of the audience.

From the elaborate and vehement execution of the players, and the want of regular time in the music, I judged, and rightly, that we had entered as the *ouverture* began. During its performance, the dancers sat leaning forward and hiding their faces as I have described, but when it concluded, and without any break, the music changed into the regular time for dancing, the four girls dropped their fans, raised their hands in the act of "*Sambah*" or homage, and then began the nautch by swaying their bodies and slowly waving their arms and hands in the most graceful movements, making much and effective use all the while of the scarf hanging from their belts.

Gradually raising themselves from a sitting to a kneeling posture, acting in perfect accord in every motion, then rising to their feet. they began a series of figures hardly to be exceeded in grace and difficulty, considering that the movements are essentially slow, the arms hands and body being the real performers whilst the feet are scarcely noticed and for half the time not visible.

They danced 5 or 6 dances, each lasting quite half an hour, with materially different figures and time in the music. All these dances I was told were symbolical, one, of agriculture, with the tilling of the soil, the sewing of the seed, the reaping and winnowing of the grain, might easily have been guessed from the dancers movements. But those of the audience whom I was near enough to question were, Malay like, unable to give me much information. Attendants stood or sat near the dancers and from time to time, as the girls tossed one thing on the floor, handed them another. Sometimes it was a fan or a glass they held, sometimes a flower or small vessel, but oftener their hands were empty, as it is in the movement of the fingers that the chief art of Malay nautches consists.

The last dance, symbolical of war, was perhaps the best, the music being much faster almost inspiring and the move-

ments of the dancers more free and even abandoned. For the latter half of the dance they each had a wand, to represent a sword, bound with three rings of burnished gold which giltered in the light like precious stones.

This nautch, which began soberly, like the others, grew to a Bacchante revel until the dancers were, or pretended to be, possessed by the Spirit of Dancing "hantu menari" as they called it, and leaving the Hall for a moment to smear their fingers and faces with a fragrant oil, they returned, and the two eldest, striking at each other with their wands seemed inclined to turn the symbolical into a real battle. They were however, after some trouble, caught by four or five women, who felt what the magic wands could be made to do, and carried forcibly out of the Hall. The two younger girls, who looked as if they too would like to be possessed but did not know how to do it, were easily caught and removed.

The Band, whose strains had been increasing in wildness and in time, ceased playing on the removal of the dancers, and the nautch was over. This was after 5 a. m.

The Bandahara who had appeared about 4 a. m. told me that one of the girls, when she became "properly" possessed, ate nothing for months but flowers, a pretty and poetic conceit.

In saying good bye we asked if we might, as I understood was customary, leave a present for the performers, who I should have mentioned were part of the Bandahara's own household.

He consented seemingly with pleasure, and we left him for our boat just as the day was beginning to break.

By the time we had got our traps together the sun had risen and was driving the night fog from the numbers of lovely islands which stud the river near the town.

We got into our boat, shoved off, and thoroughly tired lay down on the thwarts and in 10 minutes were fast asleep; only waking when we reached the "Pluto" at 7.15 A. M.

“PIDGIN” ENGLISH.

By N. B. DENNYS PH. D.

Read at a Meeting of the Society held on the 9th Dec. 1878.

Most visitors to the Far East have heard of Pidgin English, though its use is principally confined to Hongkong and the “Treaty” or open ports of China. How and when it took its origin is an unsolved mystery. The oldest living foreign resident in China recollects it as the standard means of communication, not merely between foreign masters and their domestic servants, but between the once fabulously rich members of the Congsee or “Thirteen Hongs,” who, up to 1859, were alone permitted to transact business at Canton with “outside barbarians.” But we fail to find any authentic record as to when it first assumed the dignity of a language or when proficiency in its phraseology was an object of ambition to dapper young Chinese clerks to enable them to fill the posts of interpreters and squeeze-collectors. It appears to have been in common use when Dr. Morrison was achieving the herculean task of compiling the first Anglo-Chinese dictionary, some sixty or more years ago, and was probably current shortly after the East India Company’s factory was first established at the City of Rams. I propose to occupy a few minutes of your time in briefly describing this latest addition to the philological family, and, it may be, to vindicate its claims to passing attention as illustrating under our own eyes a process which many tongues now ranking as important must have undergone in their earlier stages. There is a strong flavour of “Pidgin” in a good deal of the Law Latin and French of the 11th and 12th centuries. Pidgin English therefore, uncouth as it is, aids us in recalling how linguistic changes were brought about in our own and kindred languages.

Speculation, however, as I have said, is woefully adrift in tracing its origin, and even its name has puzzled the brains of clever etymologists. The most popular and probably the most correct derivation is from the word “business” which

on the lips of a Chinaman utterly ignorant of English *does* sound something like "pidgin." But I must confess that this seems to me a rather far fetched origin though I cannot suggest anything better: nor, so far as I am aware, can any one else.

As regards the formation of this queer dialect we find less difficulty in arriving at a conclusion.

Of the natural tendency of language to assimilate words from sources foreign to its own origin we have numerous examples in everyday life. Hindostanee words have become a part and parcel of the English spoken in Great Britain, while numerous Spanish expressions are current in the United States. Spanish itself, again, has in Uruguay and Paraguay admitted a large admixture of Guaraní, and the conservative Chinese have with equal facility adopted many words from Manchu and Mongolian. In all these cases the intruding vocables have at first passed as "slang" until custom has stamped them with the mint-mark of respectability. No visible effect is produced upon the languages in question by the presence of these strangers. Yet dialects are to be found which, beginning under similar circumstances, have so lost their original identity in the process as to have become veritable philological "bastards." Such are the *lingua franca* of the Mediterranean, and the *gitano* or gypsy language of that vast tribe, of Hindoo origin, which still exists in every European country, its members, like Ishmael of old, having "their hand against every man, and every man's hand against them." The most recent of these bastard dialects, and necessarily less perfect in its individuality than those above-mentioned, is the Pidgin English under notice, which at the present day is spoken by some hundreds of thousands of Chinese upon the seaboard of their empire, and even threatens to extend to the coasts of Japan.

There was also, singularly enough, a native Chinese dialect in process of formation, which was to the colloquial of the district in which it existed what "pidgin" is to pure English. One effect of the Taiping rebellion, which caused an influx of natives from the districts of Central China to Shanghai, was to cause the formation of a fused dialect, consisting of words indifferently taken from those spoken at Shanghai, Canton, and Nanking. No great growth of this speech has been noticeable since the rebellion was crushed; but it bade fair at one time to contribute another to the already numerous varieties spoken in different parts of the empire.

It is not impossible that events will some day bring about this result, in which case it will probably attract considerable attention on the part of sinologues, as the tonal rules hitherto in force will be subjected to new and curious violations.

Still, with all this granted, none of the dialects or languages I have mentioned are precisely analogous to "pidgin English" which, broadly speaking, chiefly consists of the words of one language more or less mutilated, put together according to the idiom of another. Moreover there is, I fancy, no record of any dialect however uncouth having sprung up in so mushroom-like yet complete a manner. A member of our Council who very kindly took the trouble to send me some notes for this paper writes: "A great difficulty presents itself to my mind at once. How could a system of "speech have got itself established so soon as pidgin English" must have done, under the common view of its origin? "Internal evidence appears to me to point to another source than the first English factory at Canton and a necessity not explained by the difficulties found by English in "speaking Chinese or by Chinese in speaking English;" and he points out that there is no pidgin Portuguese at Macao where the same difficulties should have led to the same results. I do not however quite agree with him. I should be inclined to say that the immense difficulty experienced by average Europeans in becoming fluent in Chinese is quite sufficient to account for any alternative being gladly adopted: while as regards Portuguese, though that spoken at Macao is not exactly "Pidgin" it is much deteriorated in Chinese mouths; moreover it is far easier for a Chinaman to learn than English, which is I imagine the most difficult of all European languages for the Chinese to master.

Let us turn to the principal rules which govern "pidgin English," and if possible, arrive at some conclusion as to its probable future. Although only dating back to the early days of the East India Company, a sufficient time has elapsed since its origin to fix its formation within regular limits. Take, for instance, to begin with, the pronoun. This occurs only in the forms *my*, *he*, and *you*, which do duty both as personals and possessives "he" doing duty for "she" and it. "We" and "they" are rendered by *thisee man*, *that man*, the context implying when they are used in a personal rather than a demonstrative sense. The sentence "I saw him" thus becomes "my have see he;" while "we went out" would be rendered "Allo thisee man go out." There is not here any analogy between the Chinese forms (resem-

bling our own) and the rude substitutes adopted. All native dialects have I, he, we, you, and they, the possessives (in Mandarin) being regularly formed by the addition of *ti*, of: thus, *wo*, I; *wo ti*, mine. The article and conjunction are entirely dispensed with in "pidgin" as they are colloquially in Chinese, the word "together" being used as a copulative only in extreme cases. Verbs are in "pidgin English" conjugated by the use of such words as *hab*, *by me-by* &c. Thus "I saw him" becomes "my hab looksee he"; "I shall get it" is "my by'me-by catchee he." The infinitives of most words are made to end in *ee*: *likee*, *wantsee*, *waitsee*. The word *belong* or *b'long* also does duty as an auxiliary "I am a Chinaman" being "my b'long Chineese." The subjunctive also is formed by adding this word *belong*: "you should go" being expressed as "you b'long go." "If I go" is "sposee my go;" and beyond this there are no means of expressing the other tenses except by clumsy combinations. "If I had gone" is "sposee my have go." *B'long*, of course, stands for "it *belongs* to your business to."

The comparison of adjectives is effected by prefixing the words "more" and "too muchee," though the ordinary comparative form is often used in conjunction with the first-named: thus, good, more better (pronounced *bettah*), too muchee good; largee (also pronounced *lahgee*), more largee, too muchee big. The Chinese form is simple enough: "I am better than he is" being "I, than he, good;" or, in the superlative, "that is the best," "that, than all, exceeding good." Pidgin English uses our own handy "yes" and "no" in place of the awkward "it is," "it is not," of Chinese. These examples show that, as regards grammatical structure, "pidgin" is in the main an imperfect adaptation of our own rules. But the general construction of sentences is essentially Chinese. "Go to the post-office and bring me a letter" would be rendered just as it would be translated in a native dialect: "You savee that post-officee; go looksee have got one chit b'long my; sposee have got you makee bling." The absence of a relative form necessitates the cutting up of all long phrases into short sentences both in Chinese and pidgin English.

Such being, in short, some of the most important grammatical peculiarities of this dialect, let us turn to its pronunciation. There are certain sounds which the Chinaman has from custom an inherent difficulty in pronouncing. Thus, he cannot sound the final *ge* of "large" except as a separate syllable, so he adds an *e* and makes it largee. A similar dis-

ability exists to pronounce under certain circumstances, dependent on the initial sound following them, words ending in *f*, *t*, *k*, *th*, *m*, *n*, *s*, and *v*, which in like manner have *ee* or *o* added to them; *t* and *k* frequently take *see*, "want" becoming "wantsee." There is no apparent reason for this latter peculiarity, unless it may be referred to habit, arising from the constant recurrence of the *ts* sound in all Chinese dialects. Custom gives the final *ee* to many words ending in *b* and *l*, but they present no difficulty to the native speaker as pure finals. The letter *r* is absolutely unpronounceable either as initial or medial to the Southern Chinaman, and is avoided as a final when possible—in striking contradistinction to the mandarin-speaking portion of the empire. In Peking, almost every word is capable of taking a final *r* sound by adding to or eliding its primitive terminal; thus, *jeu* becomes *jeuh*; *ah*, *ahh*, etc. When pronounced in the south the *r* closely resembles the Hindoo letter *r*, which is between an *r* and a *d*.

The results of these rules—if they can be so called—are somewhat odd, the more so as, in addition to disguising the words, the native compilers of pidgin vocabularies often make up the quaintest combinations to express very simple words. As specimens of merely adulterated English I may mention *allo* for all, *chilo* for child, *facey* for face or character, *Ing-ee-lee* for English, *kumpet-o* for Compradore, and so on. But one becomes puzzled at such renderings at *püt-lüt-ta* for brother *ha-ssū-mun* for husband or *sha-man* for servant. Of compound words I may quote *bull-chilo* and *cow-chilo* for boy and girl: *Allo plopa* for quite right *Joss pidgin man* or *Heaven pidgin man* for missionary, and *looksee pidgin* for ostentation or hypocrisy; while anybody reputed to be cracked is described as one who *hab got water top side*!

It will be readily understood that, thus "transmogrified," English as spoken by natives at the China ports becomes a jargon, rescued only from contempt by the fixed rules under which it is constructed, and the illustration it affords of Chinese idioms. Many words in common use are of Portuguese or Malay origin, while a certain number of pure Chinese phrases add to its polyglot character. Some words, again, are neither English, Chinese, nor anything else but "pidgin," and their derivation cannot be ascertained. Such are *maskee*, which signifies "never mind," *chin-chin*, for "how do you do," or "good bye," "to compliment," etc. This latter phrase is not, as commonly supposed, Chinese. There is a phrase, *Tsing Tsing*, meaning "if you pleases;"

but it is never used in the sense of the modern *Chin-Chin*, and the natives believe the latter to be pure English. One of the most curious "pidgin" words is an excrement pronounced *ga-lah*. It has no signification, and is simply added to a word or sentence to round it off. A Chinaman will thus say, "my wantsee go topside *ga-lah*" for "I shall be going upstairs" or "up town." The origin of this queer word is found in Chinese colloquial. Each dialect has certain "empty sounds," as the syllables are appropriately named, which are affixed to the ends of sentences to satisfy certain laws of rhythm, and the commonest of these is *ho-lo* or *ho-la*, which has easily changed into *ga-lah*. I must not omit to mention a word which is of constant use and without which a Chinaman quite breaks down in the simplest phrases—the word *piecay*. This represents what is termed the "classifier" which in Chinese colloquial precedes most substantives and to which a close analogy is shewn by such words as *orang*, *buah*, *biji* &c. in Malay. As Chinese however possesses some 75 of these useful words there is no need to look beyond it for the derivation of their pidgin equivalent.

Although pidgin English seems, when first heard by an unaccustomed stranger, to be as difficult as a veritable foreign language, its inverted construction and curious mispronunciation are very easily acquired, and it therefore continues in extensive use. A colloquy committed to writing looks curious. Suppose, for instance, a foreigner to have called about some business on a native merchant:

Chinaman. Ai yah! chin-chin; how you do?

Foreigner. Chin-chin; any piecee news have got?

Ch. No got news; thisee day b'long too muchee hot?

For. Yes; too muchee hot; you pidgin numba one?

Ch. Pidgin no b'long good jus' now; you got any pidgin for my?

For. My got littee smallo piecee; my wantsee buytee one lole (roll) sillik (silk.)

Ch. Ah! my got plenty. What fashion coloh you wantsee? Allo fashion have got. That Guvnoah mississee (Governor's wife) any time come thisee shop makee buytee (always deals at this shop); etc., etc.

It does not appear that pidgin English will die out. Numbers of Chinese, indeed, thanks to emigration to the United States, and the increased facilities available in the British

Government schools at Hongkong, now learn to talk English with fluency and correctness; and the number of foreigners who acquire one or other of the Chinese dialects is increasing, the latest estimate, counting all nationalities, being somewhat over five hundred. But there is always a large fluctuating population of foreign soldiers, sailors, and visitors, to whom the acquisition of Chinese would involve a toil quite disproportioned to its use. To these a means of communication with the natives, based on a European vocabulary, is too serviceable to be dispensed with, and for them pidgin English will hold its ground. So far from dying out, it seems rather probable that in the course of years it will take rank as a dialect beside the *lingua franca* of the Mediterranean Sea. Those who are curious to see how pidgin English looks when printed may be referred to Mr. Leland's little book of Pidgin English Sing-Song in the Raffles Library. Although some of its phrases are rather far fetched it will give any one a tolerably fair idea of this singular dialect.

THE FOUNDING OF SINGAPORE.

[THIS INTERESTING LETTER OF SIR T. S. RAFFLES HAS BEEN KINDLY PLACED AT THE DISPOSAL OF THE STRAITS ASIATIC SOCIETY BY THE CHAIRMAN OF THE RAFFLES LIBRARY AND MUSEUM COMMITTEE, WITH THE FOLLOWING EXPLANATION.

Singapore, 3rd December, 1878.

Sir,

I was requested when leaving England, by my friend Mr. T. Dunman, formerly Commissioner of Police, Straits Settlements, to take charge of the enclosed most interesting letter from Sir Stamford Raffles to Colonel Addenbrooke, dated Singapore the 10th June 1879, and to offer it to the Raffles Museum here in the name of T. H. Scholefield Esq. of Bournemouth, Deronshire, to whom it belongs.

I have no doubt you will consider the letter, containing as it does the views of the Founder of the Settlement at the time of his taking possession, of sufficient value and interest to provide for its safe-keeping in the Raffles Museum.

I have &c.,

(Signed) W. W. WILLIAMS.

*The Chairman of
The Committee of Management
of the Raffles Museum.*

Singapore, 10th June, 1819.

My dear Colonel,

You will probably have to consult the Map in order to ascertain from what part of the world this letter is dated. Refer to the extremity of the Malay Peninsula where you will observe several small Islands forming the Straits of Singapore. On one of these are the ruins of the ancient Capital of "Singapura," or "City of the Lion" as it is called by the Malays. Here I have just planted the British Flag, and a more commanding and promising Station for the pro-

tection and improvement of all our interests in this quarter cannot well be conceived. Since my return to this Country my public attention has been chiefly directed to the proceedings of the Hollanders, who, not satisfied with receiving from us the fertile and important Islands of Java and the Moluccas, have attempted to exercise a supremacy over the whole of Borneo and Sumatra, and to exclude our nation from all intercourse with the other States of the Archipelago. They have been very particular in the means, and they seem to have considered the degradation of the English character as necessary to their own Establishment. You may easily conceive how much annoyance this has given to me, and prepared as I was to remain a quiet spectator of all their actions, I have not found it possible to continue entirely neutral. While they confined their proceedings to the Countries in which European authority was established, we had no right to interfere; these we had by Treaty agreed to transfer to them, and they were of course at liberty to act in them as they thought proper without reference to our interests; but they no sooner found themselves possessed of these than they conceived the idea of driving us from the Archipelago altogether, and when I made my re-appearance in these Seas they had actually hardly left us an inch of ground to stand upon. Even our right to the spot on which I write this, though yesterday a wilderness and without inhabitant, is disputed; and, in return for our unparalleled generosity, we are left almost without a resting place in the Archipelago.

But it is not *our* interests alone that have suffered by this unexpected return; those of humanity and civilization suffer more deeply. To comprehend the question justly you must consider that it has always been an object of the first importance to our Indian interests to preserve a free and uninterrupted commerce with these Islands as well on account of this commerce itself, as the safety of our more extensive commerce with China, which lies beyond them; and that for the last century, owing to the defects and radical weakness of the Dutch, we have been able to effect this without serious molestation from them. The consequence of this constant and friendly intercourse has been the establishment of numerous independent States throughout the Archipelago. These have advanced considerably in civilization; and as their knowledge increased so did their wants; and their advancement in civilization might be estimated in the ratio of their commerce. The latter is suddenly arrested by the withering grasp of the Hollander; the first article he insists upon is the exclusion of the English and the mono-

poly on account of his own Government of whatever may be the principal produce of the place; the private merchant is thrust out altogether; or condemned to put up with vexations and impositions but above all the unhealthy climate of Batavia; at which Port alone the Dutch seem determined that all the trade of these Islands shall centre. Surely after the millions that have been sacrificed to this hateful and destructive policy, they ought to have had some common feeling for humanity, some object in view beyond the cold calculations of profit and loss. Let them do what they please with Java and the Moluccas, and these contain a population of at least five millions; but with the population of Borneo, Sumatra and the other Islands, which is at least equal in amount, they can have no right to interfere by restrictive regulation. Let them turn their own lawful subjects to what account they please, but let them not involve our allies, and the British character, in the general vortex of the ruin they are working for themselves.

I must beg your pardon for troubling you with politics, but it is necessary I should give you some account of them to explain the cause of my movements, which have been various and rapid. I had not been six weeks in Bencoolen before it was necessary to penetrate into the interior of the Southern Districts of Sumatra. I had hardly accomplished this when my attention was directed to the Central districts and the original seat of Malayan Empire*; on my return from there I had to send a party across the Island from Bencoolen; being the first attempt of the kind ever made by Europeans, and finally I had to proceed to Bengal to report my proceedings and to confer with the Governor General as to what was best to be done to check the further progress of the Dutch. Here I fortunately met with every attention; the subject was fairly and deliberately considered, and to use the emphatic words of Lord Hastings "there was but one opinion as to the moral turpitude of the means employed by our rivals and their determination to degrade and injure the British. In this crisis it remained to be considered what was best to be done in this country without exciting actual hostilities; and what should be recommended to the authorities in Europe. It was clear that the object of the Dutch was not only to command for themselves all the trade of the Eastern Islands, but to possess the power in the event of future war of preventing our regular intercourse with China.

* *Menangkabau*; an interesting account of this visit is to be found in Crawford's Descriptive Dictionary p. 273.

By possessing the only passes to this Empire, namely the Straits of Sunda and Malacca, they had it in their power at all times to impede that trade; and of their disposition to exert this power, even in time of peace, there was no doubt. It was therefore determined that we should lose no time in securing, if practicable, the command of one of these Straits; and the Straits of Malacca on account of their proximity to our other Settlements appeared the most eligible. I was accordingly authorized to provide for the establishment of the British interests at Acheen, (the most Northern Kingdom of Sumatra and which commands the Northern entrance of these Straits) and to fix upon some Station that might equally command the southern entrance. My negotiations occupied a period of several months, but they ended successfully, and the predominance of the British influence in that quarter has been duly provided for. The same has been effected at this end of the Straits and the intermediate station of Malacca although occupied by the Dutch, has been completely nullified.

This decisive though moderate policy on the part of the British Government has paralysed the further efforts of the Dutch, and we have reason to hope that every thing will remain *in statu quo* pending the references which are necessarily made to Europe by both parties. Our eventual object is of course to secure the independence of the Bornean, Sumatran and other States with which we have been in alliance for the last twenty years; and further, if practicable to regain the Settlements of Malacca, Padang and Banca. These ought never to have been transferred to the Dutch, but as they are indebted to us in nearly a Million Sterling on the adjustment of their Java accounts, it is to be hoped we may yet make a compromise for their return.

I shall say nothing of the importance which I attach to the permanence of the position I have taken up at Singapore; it is a child of my own. But for my Malay studies I should hardly have known that such a place existed; not only the European but the Indian world also was ignorant of it. It is impossible to conceive a place combining more advantages: it is within a week's sail of China, still closer to Siam, Cochinchina, &c. in the very heart of the Archipelago, or as the Malays call it, it is "the Navel of the Malay countries"; already a population of above five thousand souls has collected under our flag, the number is daily increasing, the harbour, in every way superior, is filled with Shipping from all quarters; and although our Settlement has not been

established more than four months every one is comfortably housed, provisions are in abundance, the Troops healthy, and every thing bears the appearance of content and abundance. I am sure you will wish me success, and I will therefore only add that if my plans are confirmed at home, it is my intention to make this my principal residence, and to devote the remaining years of my residence in the East, to the advancement of a Colony which in every way in which it can be viewed bids fair to be one of the most important, and at the same time one of the least expensive and troublesome, that we possess. Our object is not territory but trade, a great commercial Emporium, and a *fulcrum* whence we may extend our influence politically, as circumstances may hereafter require. By taking immediate possession we put a negative to the Dutch claim of exclusion, and at the same time revive the drooping confidence of our allies and friends; one Free Port in these Seas must eventually destroy the spell of Dutch monopoly; and what Malta is in the West, that may Singapore become in the East.

I shall leave this for Bencoolen in a few days, where I hope to remain quietly until we hear decidedly from Europe, at all events I am not likely to quit Sumatra again for some months and then only for a short period to revisit my new Settlement. You may judge of our anxiety to return to Bencoolen when I tell you that we left our little girl there in August last, and have not since seen her. Lady Raffles, who accompanied me to Bengal and is now with me, has since presented me with a son; the circumstances preceding his birth were not very propitious; I was obliged to quit her only four days before the event, we were almost amongst strangers, no nurse in whom to confide, no experienced medical aid, for we had expected to reach Bencoolen in time, and yet all went on well, and a finer babe or one with more promise of intelligence never was beheld. You will recollect that our little girl was born on the waves, under circumstances not more promising, and yet no mother and no children could have suffered less. What strange and uncertain dispensations of Providence! Good God when I think of Claremont and all the prospects which were there anticipated,—but I must check my pen.

I thank you most sincerely for your letters of the 8th December 1817 and 29th April, 1819; the former I could never acknowledge till now; the latter is before me and I cannot express how much I feel indebted to you for your kind and affectionate attention. The engravings I have

duly received; one of them in particular is dear to me from many associations; it is from the Painting which I so often admired in the Drawing-room.

Your account of our amiable and invaluable Prince has given me the greatest satisfaction. He has indeed had his trials, but that he is himself again proves him to be of a higher being than our ordinary natures. Volumes would not do justice to his merits or his virtues, my heart overflows when I think of him and of his sufferings, and though far removed and separated from the passing scene, be assured I listen with no common interest to all that is said of and about him.

I have told you that Lady Raffles has presented me with a son and a daughter; from the circumstance of the latter having been born on the voyage, the Javanese who are a poetic people, wished her to be named Tunjung Segâra, meaning 'Lotos of the Sea,' and a more appropriate name for purity or innocence could not have been conceived. I gratified their wish, but at the same time my own, by prefixing a more Christian and a more consecrated name "Charlotte"; my son has been christened "Leopold"; and thus will "Leopold and Charlotte" be commemorated in my domestic circle, as names ever dear and ever respected; and that of my daughter will be associated with the emblem of purity, handed down in remembrance of one whose virtues and interests will never be forgotten.

I must not close this letter without giving you some account of my occupations and views as far as they are of a personal nature; I am vain enough to hope that these will interest you more than all I could write of a public or political nature.

Notwithstanding the serious demands on my time arising out of my public station, and the discussion I have naturally had with the Dutch Authorities, I have been able to advance very considerably in my collections in Natural History. Sumatra does not afford any of those interesting remains of former civilisation, and of the arts, which abound in Java. Here man is far behind-hand, perhaps a thousand years even behind his neighbour the Javanese; but we have more originality, and the great volume of Nature has hardly been opened. I was extremely unfortunate in the death of Dr. Arnold, who accompanied me as a Naturalist from England, he fell a sacrifice to his zealous and indefatigable exertions on the first journey he made into the interior; but not until

he immortalized his name by the discovery of one of the greatest prodigies in nature that has been yet met with, a flower of great beauty but more remarkable for its dimensions; it measures a full yard across, weighs fifteen pounds, and contains in the Nectary no less than eight pints, each petal being 11 inches in breadth and there being five of them. I sent a short description of this plant, with a drawing and part of the flower itself, to Sir Joseph Banks: from whom, or some of the members of the Royal Society, you may probably have heard more particulars. I have now with me as a Botanist Dr. Jaik, a gentleman highly qualified, and we are daily making very important additions to our Herbarium. We have recently discovered at this place some very beautiful species of the *Nepenthes* or Pitcher Plant, which in elegance and brilliancy far surpass any thing I have yet seen in this quarter—the plant is very remarkable, and though the genus has been generally described but little is known of the different species. We are now engaged in making drawings of them, with a few other of the most remarkable and splendid productions of the vegetable world which we have met with, and propose forming them into a volume to be engraved in Europe. This will be an earnest of what we propose to do hereafter, and you will oblige me much by informing me whether His Serene Highness would have any objection to the first result of our labours being dedicated to him; there will not be above six or eight engravings, but they will be on a large scale.

Besides our Botanical pursuits I have in my family two French naturalists, one of them step-son to the celebrated Cuvier; their attention is principally directed to Zoology, but we include in our researches every thing that is interesting in the mineral kingdom; our collection of Birds is already very extensive, and in the course of two or three years we hope to complete our more important researches in Sumatra. We shall endeavour to include the Malay Peninsula, Borneo and elsewhere, wherever the Dutch, who are the Vandals of the East, do not establish themselves to our exclusion. I hope the plants &c. by Dr. Horsfield reached Claremont in safety and tolerable preservation.

On the West Coast of Sumatra abound great varieties of Asallims and Madrepores; but few of these are known in England, and collections are rare. I am preparing a few for Claremont and shall be happy to hear from you if they are likely to be acceptable, or what would be more so. I beg of

you to present my respects to Prince Leopold with every assurance of deep regard, affection, and esteem which it may be respectful for me to offer.

To the Duke of Kent, (although I have not the honor of his acquaintance I am personally known to his Royal Highness) I will thank you also to present my respects, and my congratulations, as well on his marriage as his appointment of Commander-in-Chief, which we learn by the Public Prints has recently taken place.

Allow me to add my kindest remembrances to Sir Robert Gardiner, the Baron Dr. Stockmar, and other members of the family or visitors to whom I may have the honor of bring known and who are kind enough to take an interest in my welfare; and to assure you, my dear friend, that I am with sincerity and truth,

Your obliged and

very faithfully attached friend,

(Signed) T. S. RAFFLES.

NOTES ON TWO PERAK MANUSCRIPTS.

BY W. E. MAXWELL.

Malay history is very little more advanced than it was when Crawford remarked on the meagre and unsatisfactory nature of the notices which we possess on "this curious and interesting subject." (1) The *Sijara Malayu*, or history of the Malacca kings, is the work of a Mohamedan who grafted events which were recent in his time upon legends whose real place is in Hindoo mythology. It possesses little value as a historical document, except as regards the reigns of the later kings of Malacca.

The "*Marong Mahawangsa*," or "Kedah Annals," professes to treat of the early history of the State of Kedah, and though not justifying, as a historical document, the credit attached to it by its translator, Col. Low, it hardly merits, perhaps, the sweeping condemnation of Mr. Crawford, who described it as "a dateless tissue of rank fable from which not a grain of reliable knowledge can be gathered." (2) If, as there seems good reason for believing, the Hindoo legends in these works are traceable to the Brahminical scriptures of India, their value from an ethnological point of view may perhaps some day be better appreciated. The *Hikayat Hang Tuah* fares no better at Mr. Crawford's hands than the work of the Kedah historian. It is described as "a most absurd and puerile production. It contains no historical fact upon which the slightest reliance can be placed; no date whatever, and, if we except the faithful picture of native mind and manners which it unconsciously affords, is utterly worthless and contemptible." (3)

Leyden in his Essay on the Languages and Literature of the Indo-Chinese nations (4) gives the following account of Malay historical manuscripts:

1 Descriptive Dictionary, *sub voce* Queda.

2 Crawford, Hist. Ind. Arch. Vol. II. p. 371.

3 Crawford Hist. Ind. Arch. vol. II. p. 371.

4 Asiatic Researches. Vol. X. p. 180.

“ There are many *Malayu* compositions of a historical nature, though they are not so common as the classes that have been enumerated; such as the *Hikayat Rajah bongsu*, which I have not seen, but which has been described to me as a genealogical history of the Malay Rajahs. The *Hikayat Malaka*, which relates the founding of that city by a *Javanese* adventurer, the arrival of the Portuguese and the combats of the Malays with Albuquerque and the other Portuguese commanders. The *Hikayat Pitrajaya-Putti*, or history of an ancient Raja of Malacca, the *Hikayat Achi*, or history of Achi or Achin in Sumatra and the *Hikayat Hang Tuha*, or the adventures of a Malay Chief during the reign of the last Raja of Malacca, and the account of a Malay Embassy sent to Mekka and Constantinople to request assistance against the Portuguese. Such historical narrations are extremely numerous, indeed there is reason to believe that there is one of every state or tribe; and though occasionally embellished by fiction, it is only from them that we can obtain an outline of the Malay history and of the progress of the nation.”

Leyden wrote seventy years ago, but, owing probably to the limited intercourse of Europeans with the native States of the Peninsula, little has been discovered since his time to justify his belief that separate historical narrations existed for every state or tribe. The publication of a translation of the *Hikayat Marong Mahawangsa* by Col. Low (5) is, as far as I know, the only acquisition of importance.

In Perak I have lost no opportunity of enquiring for historical manuscripts, and have succeeded in obtaining two, of which I propose to give a short account in this paper.

The first is a short genealogy of the Mohamedan kings of Pêrak. It is a well-thumbed little book of 72 pages, which formerly belonged to the Raja Bëndahara, and has evidently been treated as a treasure, for it is wrapped up in an embroidered napkin (*tetampan*) and an outer wrapper of yellow cloth. The first page is missing but I hope to get it supplied from memory or from another copy.

The book commences with an abstract of the *Sijara Malayu* and the Malay kings are traced from Palembang to Singhapura, and from Singhapura to Malacca. A Summary

of the history of the Malacca kings is given, which differs in some particulars from the account translated by Leyden. (6) The Portuguese are not mentioned, singularly enough, but Sultan Mahmud Shah, in whose reign Malacca was taken by Albuquerque, is summarily dismissed in the following sentence; "It was this Sultan who is spoken of by people as "*Murhom Kampar*" and the time that he reigned in Malacca was thirty years. It was in his time that Malacca was taken by the people of Moar, and he fled to Pahang for a year, and thence to Bentan, where he spent twelve years, and thence to Kampar, where he remained for five years. Thus the whole time that he was Raja was forty-eight years."

The Perak manuscript makes out that the first king of Perak *Sultan Muzafar Shah* was the son of Sultan Mahmud of Malacca by a princess of Kēlantan. Raja Muzafar, according to this account, was brought up as heir apparent of the throne of Malacca, but was dis-inherited by his father in favour of Raja Ala-eddin, the son of the Sultan's favourite wife Tun Fatima. After the death of Sultan Mahmud (*Murhom Kampar*) Raja Muzafar was turned out of the country (Johor?) by the Chiefs and went to Siak and thence to Klang. At Klang he was found by a man of "*Manjong*" (Perak) by whose influence he was installed as Raja in Perak.

So far the MS. account, but this does not agree either with the *Sijara Malayu* or with local tradition in Perak.

According to the *Sijara Malayu* (Leyden's translation, p. 265) the first Sultan of Perak was "Tun Viajet surnamed Sri Maha Raja," who was formerly Bēdahara of Johor and "who was originally appointed Raja over Perak under the "title of Sultan Muzafar Shah. He married the Princess of "Perak and begot Sultan Mansur *who reigns at present*."

The Johor origin of the Perak Rajas is confirmed by tradition, though the manuscript before me makes the connection collateral only. After relating the installation of Muzafar Shah as Sultan in Perak, the Perak historian makes a digression to Johor, explains that Raja Ala-eddin (younger brother of Muzafar Shah and son of Sultan Mahmud Shah of Malacca) became Sultan of Johor, and gives a list of six Rajas who succeeded him that Kingdom. The royal line of Johor ended (says the Perak manuscript) with "*Murhom Mangkat di Kota Tinggi*" and the sovereignty became vested in the family of the Johor Bēdahara.

(6) Leyden's Malay Annals Longman 1821.

Returning to the first Raja of Perak, the chronicler, forgetting that he has just stated that Muzafar Shah went to Perak from Klang, makes Johor his starting point after all. "He begot a son named Raja Mansur, who remained at Johor when his father went to Perak, and who married a sister of *Murhom Bukit* (wife of Raja Jalil of Johor). Raja Muzafar Shah, when he became Raja of Perak, established his capital at Tanah Abang, and after his death was known as "*Murhom Tanah Abang*." Then Sultan Ala-eddin sent Raja Mansur and his wife to Perak, and they reigned there and established their capital at Kota Lama."

It is clear I think that the Perak historian was not satisfied with a Johor Bëndahara as the progenitor of a line of kings and has somewhat clumsily tried to adapt history to the necessity of establishing a connection with the Royal house of Malacca and thus obtaining for the Perak Rajas the benefit of an apocryphal descent from Alexander of Macedonia.

The manuscript gives a few details regarding the reigns of twelve Perak Rajas commencing with Muzafar Shah (to whose accession I should be inclined to assign the date A.D. 1550) and ending with Mahmud Shah, in whose time the Bugis invasion of Kedah (A.D. 1770) took place. The average duration of one reign is about 19 years. Two invasions of Perak by the Achinese are recorded, both of which resulted in the defeat of the Perak Malays and the captivity of members of the Royal family and of various Chiefs. Two Bugis invasions are also mentioned.

An allusion which has a special interest for Europeans is the mention of the Dutch factory at Tanjong Putus in the Perak river, in the reigns of Sultan Iskander (about A. D. 1756) and of his predecessor, Sultan Muzafar Shah (*Murhom Haji*.)

No dates are given in this manuscript, but it is possible to supply them in some places from what is known of the history of Achin and Johor. Perak gave Achin one of her most famous kings, Mansur Shah, whose persevering attacks upon the Portuguese in Malacca are a matter of authentic history. Crawford assigns the year 1567 as the date of his accession in Achin. The Perak chronicler does not mention him by name, but in relating the events of the first Achinese invasion states that the eldest son of the Perak king (*Murhom Kota Lama*) was among the captives and was taken by the Queen of Achin as her husband. This was no doubt the

well known Mansur Shah. The circumstances of his death are not related, though the Achinese account states that, like many other kings of Achin, he came to a violent end. The author of the historical sketch under notice simply "states that the King of Achin went across to Perak to "amuse himself, and to visit his relations and to re-organise "the kingdom of Perak. When he returned from his visit "to Perak and reached Kwala Achih he died. The name "by which he was known after his death was "*Sri Pada Mangkat di Kwala.*"

The conclusion of this little work shews, I think, that it was written out for one of the late Bandaharas of Perak, I obtained it from the late Raja Osman, the last Perak Bandahara. The final paragraph records how the office of Bandahara, which had always been held by a Chief, was for the first time vested in a Raja in the person of Raja Kechil Muda the son of Sultan Mahmud Shah (*Murhom Muda di Pulo Besar Indra Mulia*). In the words of the historian, "he took the title of *Raja Bandahara Wakil al Sultan Wazir al Kabir* and ruled over the country of Perak. He lived at "Sayong by the long sandy shore. After he had ruled "Perak for a long time he returned to the mercy of God "most high and was known after his death as *Murhom Sayong di Pasir Panjang.*"

The title of Raja Bandahara was first used in the time of Sultan Iskandar (*Murhom Kahar*) A.D. 1756—1770.

The second manuscript is a historical work entitled "*Misal Malayu*," or "*An Example for Malays*," which relates the principal events of the reign of Sultan Iskandar of Perak (*Murhom Kahar*), of his immediate predecessors Sultans Mohamed Shah and Muzafar Shah and of his successor Sultan Mahmud Shah. Sultan Iskandar was Raja Muda during two reigns before he himself succeeded to the throne. His actual reign as Sultan lasted for fourteen years, but he must have governed Perak *de facto* for a very much longer period. He seems to have been the strongest of the Perak sovereigns and the days of *Murhom Kahar* are still spoken of in Perak as a kind of golden age, when everything was peaceful and prosperous, when chiefs obeyed the Sultan and the ryots followed their chiefs cheerfully.

The author of the *Misal Malayu* was Raja Cholan, who received the title of *Raja Kechil Besar* in the reign of Sultan Muzafar Shah. He is remembered in Perak by the name of

Murhom Pulo Jawa. He commences his narrative by a short account of the genealogy of Sultan Muzafar Shah, with whose reign the history opens. Then follows a description of a revolution which resulted in the proclamation of another Sultan who established himself in lower Perak under the title of *Sultan Mohamed Shah*, while the rightful Sultan had to retreat up the river to Kwala Kangsa, "where he built a palace and fortified it." The reconciliation of the rival Rajas and the restoration of Muzafar Shah to power by the voluntary surrender of his power by Mohamed Shah are related in detail. The latter did not long survive his retirement. Two important events happened in the later years of Muzafar Shah, an invasion of Perak by some Bugis adventurers under one *Raja Bakabat* and the re-establishment of the Dutch factory on the Perak river. The Bugis invaders must have entered Perak by what is now called the Larut river and penetrated as far as Bukit Gantang, where they were defeated by the Perak forces despatched from Kwala Kangsa under the Raja Muda and pursued to *Kwala Pangkalan* (probably the Larut river) whence it may be supposed they made their escape from the country by sea.

The first mention of the Dutch gives some interesting particulars regarding the reopening of their commercial intercourse with Perak, which it may be inferred had been stopped for some time. I subjoin a short extract.

"The Dutch were ordered by their Raja to proceed from Batavia to Malacca and thence to Perak and they asked the Raja of Perak to grant them a place for a settlement and they selected Pangkalan Halban. Their object was the purchase of tin, and the price they gave was thirty two dollars a bhara exclusive of a tax of two dollars a bhara. All their wishes met with the approval of *Sultan Muzafar Shah*. And the Dutch lived at Pangkalan Halban and built a warehouse and stockaded it all round. After this no one was permitted to export tin, for all of it had to be given to the Dutch, but thenceforth dollars, not tin, were taken out of the country on trading voyages. As for the Dutch themselves, their Captain was changed once in every three years. And in the course of the long period during which they occupied Pangkalan Halban and had charge of Kwala Perak they paid an immense number of dollars to the Sultan in the way of duty and numbers of people in the Country became wealthy."

The illness and death of Mozafar Shah are related with considerable fullness of detail and the date of the latter event is given, which is valuable as enabling the reader to fix approximate dates for other events recorded in the narration. Mozafar Shah died on Friday the 11th of Zulkhaidah A. H. 1167 (A. D. 1756). Among other incidents of his illness we read that "there was a woman in the palace whom "the king ordered to be killed and she was accordingly "executed, for she was out of her mind." The unfortunate creature was no doubt suspected of being a witch and of having caused the Raja's illness by her spells. But this violent remedy was unavailing, for the chronicle states that "after this, the king's illness grew more and more severe." (Perak seems to have been an unsafe place for reputed witches, for not long ago when visiting S. Jarum Mas on the Perak coast I was shewn the place (*Kuala Bujang Limbas*) where a former Panglima Bukit Gantang had caused a beautiful woman named Allang Suyoh to be executed for witchcraft. She was known among the people as *Bujang Limbas*.)

The Raja Muda who succeeded to the throne took the title of Sultan Iskandar Zulkarnein. In describing the domestic events of his reign, the author has exhausted his vocabulary and it is the detailed accounts of the Court ceremonies on all sorts of occasions that make the work so valuable in the eyes of Malays. Accounts of palace festivities, the installation of chiefs the amusements of truthful princes, the superstitious ceremonies practised in cases of illness, religious observances, and royal progresses fill page after page, while events of historical interest receive comparatively little notice.

The former, though curious, possess little general interest and I propose here to translate only one passage, which gives the reason for a singular superstition which to this day prevents a Perak sovereign from inhabiting the house in which his predecessor had died.

"It is related that the king (Iskandar Shah) determined "to remove from *Brahman Indra*, for he did not feel easy "in mind while he remained in the abode of the late Raja. "And he took thought day and night how he might fix upon "a spot in which he might establish a capital for his own "reign. Then the king said (to the Raja Muda and the

“assembled nobles). for my part I cannot find it in my heart
 “to remain here any longer, for it is distasteful to me to
 “have the royal drum (*nobat*) sounded so near to the grave
 “of the late king. It is, therefore, my wish to remove
 “from *Brahman Indra*.”

On the 17th October 1765, according to Dutch records, a treaty was made between the Dutch East India Company and “Paduca Siry (Sri) Sultan Mohamed Shah, King “of Pera.” It is interesting to find in the Malay manuscript under notice an account of the negotiations which led to this treaty and of the circumstances connected with the signing of it. Even the names of the Dutch officials are given; barely recognisable, it is true, in their Malay rendering. The fact that the name of the reigning Sultan in the Malay narration is Iskander Shah, while that in the treaty is Mohamed Shah, need not, I think, cast a doubt on the veracity of the native account, for Europeans are extremely likely to have made a mistake about native names. If the name was *Iskander Shah bin Al Merhom Mohamed Shah*, the mistake is easily accounted for.

Iskander Shah fixed his residence at Pulo Champaka Sri, near Pasir Panjang on the Perak river, and dignified it, after the manner of Malay Rajas, with a high-sounding name, “*Pulau Indra Sakti*.” Kling, Bugis, and Menangkabau traders are mentioned as frequenting the new town and the Chinese had a separate quarter to themselves. In recording the establishment of the new capital the historian preserves the following *pantun* composed, he says, on the occasion :

Zéman Sultan Raja Iskander
 Membuat negri di Pulo Champaka
 Elok-nia pekan dengan bandar
 Tempat dagang sentri berniaga.
 Membuat negri di Pulo Champaka,
 Di glar Pulo Indra Sakti
 Dagang sentri datang berniaga
 Kabawa duli berbuat bakti.
 Tuanku raja Sultan Iskander
 Takhta di Pulo Indra Sakti
 Endak nia jangan lagi di sadar
 Kuat pun sudah bagi di hati,
 Takhta di Pulo Indra Sakti
 Di sembah tintra sa isi negri
 Kuat pun sudah bagi di hati
 Bertambah kabesaran-nia sahari-hari.

To which he adds the following verse of his own ;

Sungei Singkir selat bentarang *
 Kapitan Pulo Indra Sakti
 Patek nen pikir dagang yang korang
 Niat ta sampei bagei di hati

A mission to India was one of the principal events of Iskandar Shah's reign and the despatch of a Kling trader, named *Tamby Kachil*, to the Coromandel Coast (*benoa Kling*) to persuade ship-owners to come to Perak to buy elephants, his return with a ship, his enthusiastic reception and the embarkation of the elephants are graphically described. But the royal amusements and ceremonies receive much more of the author's attention than incidents of this kind. They are relieved here and there by enlivening touches, as when we read, on the occasion of a public rejoicing when all nationalities shared in the general festivities, that "the Dutch went through their exercises with muskets and blunderbuses and the Chinese musical instruments were exceedingly numerous and sounded like the noise of frogs in a pond when rain is just commencing to fall."

In another place "the Panglima of Larut" is described as presenting himself before the Sultan at Sayong "with all his followers (*Sakei*), people of Bukit Gantang and people of Penkalan and Permatang, an exceedingly large number," an allusion to localities which have become well known of late years.

An expedition which Sultan Iskander made to the mouth of the Perak river is celebrated in a long form which takes up a number of pages in the latter part of the book. To have descended the river to the sea was evidently a feat of no small magnitude for a Raja of Perak of those days and was accordingly immortalised in a fitting manner. It is too long, however, for translation here, and too diffuse for extracts.

After a reign of fourteen years Sultan Iskander died and received the posthumous title of "*Murhom Kamhar-ullah*." He was succeeded by Sultan Mahmud Shah of whose reign a short account is given, and with whose death and the accession of Sultan Aladin the chronicle ends. In his time the Raja of Selangor visited Perak and is stated to have received the *nobat*, the *insignia* of royalty, and the title of *Sultan Saladin* from the Perak sovereign. The latter

subsequently visited Salangor and was escorted back as far as Kwala Bernam by the newly created Raja.

A Bugis invasion of Kedah,* which is no doubt that spoken of by English writers as having occurred in the year 1770, is then described by the Perak historian in the following passage.

“It is related that a certain Bugis Chief, one Raja Haji, whom people called Pangeran, came from Rhio to Salangore, the reigning sovereign of that kingdom being a relation of his. There he concerted measures for an attack upon Kedah and stopped at Perak on his way. He cast anchor just below the Dutch fort and the Dutchmen were a good deal alarmed when they saw his numerous vessels were. He gave out that he wanted to see the Raja of Perak, so the Laksamana and the Shahbandar went up the river to *Pulo Besar Indra Mulia* and presented themselves before the Sultan with the intelligence that the Pangeran had arrived with the Raja of Salangore and had anchored below the Dutch fort and that he wanted an audience with His Highness. They said that he had a great number of prahus, one hundred and twenty sail, more or less, and asked for His Highness instructions as they had heard that the stranger meditated some evil design upon the kingdom of Perak. Then the King said “Let him come up the river. I have no fear or apprehension.” At the same time His Highness ordered that all his nobles and warriors and men-at-arms should be collected and fully equipped with their weapons and accoutrements. When they were all assembled at *Pulo Besar Indra Mulia*, the Pangeran came up the river and as far up as Telok Panadah the river was crowded with his vessels from bank to bank. Then His Highness said “Being up the Pëngêran to see me.” So he was led up by the Laksamana and the Shahbandar and entered the presence of Sultan Mahmud Shad with the King of Selangor. And whom he looked upon the face of the Sultan he was seized with great fear and alarm, which was increased when he

* Murhom Kiangon of Kedah had two brothers and several Nephews who thought themselves injured by the election of Abdullah (son of the Sultan by a slave girl) to the succession. In the year 1770 they raised a rebellion and brought the people of Selangor and Perak to their assistance. They entered Kedah, but finding the people did not join them they burned Alorstar, then a very flourishing town, and at the Kwala took several of the Coast vessels and carried off a considerable deal of plunder. The old King was so much enraged that he forbade them ever returning to the country. The disappointed Princes returned to Salangore where they died in want and misery. *Capt. Light in Anderson's Considerations* ; p. 153.

See also Newbold Vol. II. p. 6.

saw the grandeur of His Highness and the preparations of the warriors. After that he ceased to entertain any further evil intentions against the sovereign of Perak.

When the Raja of Selangor crowd leave to depart in order to accompany his relation the Pangeran in the invasion Kedah, Sultan Mahmud Shah sent his youngest brother Raja Kechil Bongsu with the former. And Kedah was defeated and then the invaders returned each to his own country."

This is the last event recorded in the reign of Mahmud Shah, whose death occurred after he had reigned eight years in Perak. His successor was Sultan Ala-eddin Mansur Shah, with a catalogue of whose virtues the history closes. It was probably concluded in his reign about one hundred years ago.

Though they abound with oriental exaggeration and the most tedious recapitulation, and though historical data are disappointingly scarce, these are not without some interest and value, as I think the extracts which I have given will shew. It is satisfactory to have any written account at all of the Perak Rajas on purely native authority and the general accuracy of the *Hisal Malayu* has been borne out, wherever possible, by a comparison of the facts related in it with accounts of the same events obtained from European sources. I could wish that it were in my power to lay before the Society translations of the manuscripts of which I have here given a brief sketch, for there are now opportunities for annotating the text by reference to local traditions, and of getting explanations about various customs and ceremonies of the Perak Malays, which will diminish as civilization extends and as the days of Malay rule recede further into the past. But on the present occasion I must content myself with this short Summary, which has been very hastily drawn up and which professes to be nothing more than a general description of the only Perak histories I have yet seen.

THE METALLIFEROUS FORMATION OF THE PENINSULA.

BY D. D. DALY.

Read at a Meeting held on the 2nd September, 1878.

The principal object of this paper is to direct attention to and invite information about the primary mineral deposits in this Peninsula, and from personal observation, I have formed a theory regarding its origin, which I would humbly advance.

We are aware that gold, tin, and galena have been a source of export from the peninsula for some centuries, and that the early Portuguese and Dutch settlers used to return to their contries with rich cargoes of those precious metals. Some of the workings that were active in the last century are still yielding valuable results; others were abandoned on account of the extortion and oppression of native princes, others from the alluvial washings and shallow leaders having "run out."

A different order of things exists at the present day; chemistry, geology, and steam have as in other countries converted obsolete mines into valuable properties, and if the same services are applied to the Malay Peninsula the country might become rich and prosperous.

It would appear that the Malay Peninsula would be a vast uninhabitable jungle, were it not that the interior yields rich gold and tin alluvial deposits on either side of the range of hills that form the back-bone of the country. These deposits, crushed and washed down by nature from their original rocky bed, have attracted large numbers of Chinese miners for many years, and on their industry (for the Malay miners are in a very inferior minority) the Revenue and prosperity of the Peninsula in a great measure depend. A part from political and protective purposes. It would appear to be a question whether the Native States were worth interfering about the tin not exist.

The soil is generally of a very poor description. With the exception of a few patches of good limestone country, it is a granite formation of recent date, slowly undergoing decomposition, and as yet quite unable to cope with the rich loams of such countries as Cuba or Java. Malays do not grow sufficient rice for their own consumption and with the exception of consumption tin, nearly all that comes under the title of "Straits produce," comes from other countries, and merely rests at Singapore and other ports for transshipment. The tin produce, and the consequent importation of Chinese miners, being so essential to the prosperity of the country, I have gathered together a few notes, made during exploring expeditions, with a view to ascertain the root, direction, and source from whence these alluvial deposits are shed.

Starting from Tanjong Tohor, a few miles S. E. of the Moar River, a line in a northerly direction would pass at first through the old gold workings of Tanjong Tohor and the neighbouring hills of Bukit Formosa, thence to the gold leaders of Chindras, Mount Ophir and the River Kēsang and to the extensive tin deposits of the Kēsang and the eastern boundary of the Malacca Territory. There is no doubt in my mind that Chindras is on a spur or leader from the main reef, the gold being found in pockets or nests; but gold leaders are often richer than the main reef, and if the enterprising Directors of the defunct Chindras Company had sunk deeper than they did (their deepest shaft being only about 100 feet they might have reached a more compact body of stone.

I would shew a piece of tin ore that was got at Chin-Chin, on a tributary of the river Kēsang here the tin is firmly imbedded in a piece of rock that was formerly granite and has been subject to volcanic influences. The leader from which this was picked up cannot be far from the line of the lode which I believe to exist in a direction show by the red line on this Map. Diverging from the northerly line and striking in a N. E. direction, the rich alluvial deposits of gold, all fine steam gold are reached on the Sēgāmet River, a valuable river in Johor where every facility would be given by His Highness the Maharaja to Europeans to open up mines and whose letters to native rajas were most serviceable to me when I went across the Peninsula to Pahang.

Still in a northerly direction, the tin-mines of Pēnārek and Jumpol are reached thence to the tin-mines of Sunge

Nipa, a tributary of a large river the Sungei Triang thence to Sungei Kěnâbus where both tin and gold are found, thence to Jêlei, a gold district.

Striking off in a N. N. E. direction to the Sungei Lui, a tributary of the Pahang River, gold is found in deep alluvial deposits in large quantities, but the Bëndahâra of Pahang will not allow Europeans to visit this place, and prevents the Chinese from introducing machinery, so that the gold is most imperfectly worked. The Malays in that district told me, that they got gold at the bottom of wells, that were dug, in bunches and nests; and the gold, after the dirt is crushed and washed in a rude way with pestle and mortar, is brought up in a cocoanut shell and must be sold to the Bëndahâra of Pahang. The market price, when I was in the country, was \$22 a bungkal, but the gold is frequently smuggled over the range into Sêlângor where the Chinese goldsmiths give \$32 a bunkel and in Singapore the same gold ranes in price from \$35 to \$40 a bungkal.

I have so far pointed out some of the gold and tin-mines to the Eastward of the dividing range of the Peninsula, and regarding the Westward side, I may say that the whole of the flat country at the foot of the range is a vast broken alluvial deposit of tin some 250 miles in length and ranging from one to 12 miles in width and again winding to the Northwest to Tongkah and up to British Burmah.

With respect to the gold on the Westward side of the range, there are only two places to my knowledge that produce gold with the tin, namely Kanching in Sêlângor and the Batang Padang District in Perak; that is that produce gold in sufficient quantities, to make a profit on the expenses of separating it from the tin. Returning to the gold mines of Ulu Sungei Lui and proceeding in a straight line to Cape Patani in a N. N. W. direction, the gold mines of Klian Mas are crossed on the Sungei Lëbih, which is a tributary of the Kêlantan River, and on the same bearing some Galena mines are in full working order on the Kêlantan River. Gold and tin are known to exist in the interior of Trënggâno, but the protective policy of the Trëngano and Kêlantan rajas precludes the examination and proper working by European machinery of the valuable deposits that have been known to exist for so long. The Sultans of these countries are afraid of the rajas and are completely in their power; but as they are tributary to Siam, and as the Siamese Kings are

progressive in developing the resources of their own country, I have no doubt the proper credentials from Bangkok, would enable a European to enter and work these valuable mines on an economical and more profitable system.

Pursuing the same N. N. W. line, the gold mines of Klian Mas on the Teluphin River, and the Galena mines at Palu are reached, as well as other gold deposits in Patani, and this would lead to the terminus of the supposed matrix of the metalliferous deposits.

I stop at Cape Patani as the country further to the W. and N. W. is not remarkable for the precious metals, although coal has been found in the Isthmus of Kra.

I have shewn by a red line on this plan the approximate position of the main-reef which I believe to exist in the Peninsula; and besides the fact of the numerous alluvial mineral detrita and disconnected leaders that exist to the Eastward and Westward of the same there are other geological reasons that would support the theory. I need hardly state that one of the first laws of Geology is that all soils are disintegrated from rock, and an agriculturist coming to a new country can make a very fair guess as to the nature of the soil on being informed of the nature of the rocks. So it is for the miner,—given the nature, set, direction and dip of various strata, he will tell whether the country is metalliferous or not; and it was by means of this chain of reasoning that Sir Roderick Murchison prophesied the discovery of the gold fields of Ballarat, and thence a line of rich gold country to the Northward through Queensland, and other islands, to the north of Australia. And it is by studying and following up the wise precepts of that illustrious Geologist that we may deduct similar conclusions in new countries.

It is in examining the metamorphic rocks that the greatest geological discoveries have been made; and in the Malay Peninsula, these rocks in higher elevations and in regions that have been disturbed by plutonic causes, are remarkable.

Both gold and tin belong exclusively to the older formation, and both are found in veins of quartz origin imbedded generally between the granite on one side, and slate or micaceous layers or sandstones on the other, and these places occur to my knowledge in several parts in the Peninsula.

During an exploring expedition with a view to fixing the Boundaries between Perak and Siamese territory, and in

crossing a range of hills, I came upon different parts of the country, where the slate formation cropped up with a very slight dip out of the perpendicular, close to the granite, and which reminded me very forcibly of similar formations in the gold-bearing districts of Australia.

On enquiry, the Malays stated there had been gold alluvial deposits at the base of these hills, and that there were still some Chinamen washing stream-gold. I obtained some of the gold in dust, and it presented a coarse, scaly appearance which evidently showed that it had not travelled far after having been shed from the matrix; and confirmed an opinion that I had formed that all the mineral deposits of gold and tin in the Malay Peninsula are a recent granite or micaceous detritus.

These detrital deposits might be followed up by an exploring prospecting party, armed with boring tools; and by boring through the quartz veins that pierce the granite, the original lode or valuable leaders might be uncovered.

I am informed that there are two places, namely Ulu Slini on the borders of Sĕlāngor and Perak, and the Batang Padang District in Perak, where the tin is found in large blocks of stone which are rolled down the hill side. These must be very close to the main lode and would be good starting points for a prospecting party.

The Chinaman is given to gambling, and a large population of Chinese indulge their taste in seeking out patches of alluvial tin, moving along the base of the hills from place to place, and gaining a very uncertain amount of success. This state of things will continue until the original lode is searched for, when the reckless speculation in alluvial gold and tin will be succeeded by a more certain and legitimate system of mining, and the prosperity of the Malayan Peninsula will rest on a more solid basis.

SUGGESTIONS REGARDING A NEW MALAY DICTIONARY.

BY THE HON'BLE C. J. IRVING.

Read at a Meeting held on the 9th December, 1878.

As has been announced, I am desirous this evening of inviting discussion in regard to a question which must be, I think, of considerable interest to many of the members: whether it is desirable that this Society should undertake, or promote, and if so in what manner or to what degree, the publication of a Work in the nature of a Dictionary of the Malay language, to take the place of, or to be supplementary to, the Dictionaries which exist at present.

The name, *Malaya*, which has been adopted to denote the countries to which the researches of this society are, generally speaking, limited, is in itself an indication of the importance which attaches to the Malay element in the population: and however great may be the interest attaching to the language and habits of the foreign settlers who have reached these countries, from China or from India, within recent times, or to the language and habits of the scanty remnants of the races who seem to have been the aboriginal possessors of the soil—I think that it will generally be felt that in the ethnological and philological divisions of the Society's researches, it is the Malay race, the Malay language, Malay history, literature, and civilization, that should hold the central and dominant position.

And as regards the language I think that Malay has not merely this relative strong claim on our attention, but that absolutely and intrinsically it presents a field for enquiry which is very well worth the trouble of exploring. The primitive element of the language, including the bulk of its vocabulary and its methods of construction, is interesting as the speech of a race whose remote ancestors may have lived in these regions “*dibawah angin*,” to the leeward that is of

Sumatra and Java, since the time that the shallow seas were a continent, and a river of Sumatra ran between Singapore and the Mainland; the speech of a race that has been imagined to be nearer perhaps than any other to the type from which the greatly varying races in different parts of the globe have diverged. Then the words of almost pure Sanskrit embodied in the language are interesting as pointing to the nature and remoteness of the origin of the civilization which was still flourishing 300 or 400 years ago, and of which traces are still remaining. Again the Arabic element, the vocabulary of Religion, is evidence of the work of those early Mohammedan Missionaries, who have impressed their mark so deeply on the national character, but of whose work there is otherwise scarcely more record than there is of that of the Sanskrit-speaking nobles who introduced the vocabulary of dominion into the language far back in pre-historic ages.

The language then being recognized as being in itself worthy of study, and the study as taking a high place amongst the objects with the prosecution of which this society has charged itself, the importance of the question which I have desired to introduce becomes apparent. For a Dictionary is the shape, the only possible shape, in which the great bulk of what is known in regard to a language can be arranged. It is the form in which the original student naturally and inevitably arranges his newly acquired knowledge; and it is the form in which knowledge acquired by original research, is made easily accessible to successive students.

The original student observes and records to a great extent, I fancy, in obedience to what one may call the student's instinct, and without any very definite idea of the use to which his records may ultimately be put, and in this way I believe that it will be found that among those who have given their attention to the Malay language of late years a very considerable mass of information indeed has been accumulated beyond what has appeared in any of the existing Malay Dictionaries. The information lies at present scattered in private note-books, and if nothing is done to collect and preserve it, the chances are that it will be lost; as no doubt many a valuable collection of similar notes has been lost in the course of the 60 or 70 years that have elapsed since the publication of Marsden's Dictionary.

That it would be desirable to collect, collate, and verify all such scattered notes as may be existing, and to record

them in some permanent shape, will not I think be disputed; but as to what the exact shape and scope of the work should be, there will naturally be differences of opinion, and it is upon this point in especial that I am desirous of eliciting discussion. Naturally one's first idea is to take up the work on the largest and fullest scale, and produce a Dictionary which should incorporate with our new matter the whole of what has already appeared in the works of Marsden, Crawfurd, Favre and others. But before embarking on a work of such magnitude it is well to count the cost beforehand in money and labour, lest we put our hands to a task we are unable to carry through. My present impression is that instead of an entirely new Dictionary, our work should take the form of a supplement or appendix to Marsden's admirable work. In this way the cost and labour of the undertaking would be very greatly reduced; and the method would have the advantage of keeping our new work, which we cannot hope to be perfect, distinct and separate, and so conveniently presented for criticism and future revision. Then again as we cannot expect the work to be perfect as far as it goes, so neither can we expect that it will be complete and final. It would not be advisable to let the work drag on indefinitely, in the hope of producing a work which should contain the last word on the subject. A moderate time, say a couple of years, should I think be fixed within which the whole of our available material should be worked up; and if this were thrown into the shape of a supplement to Marsden's work, the collation and incorporation of the two might very properly, I think, be left to our successors.

Supposing then the form resolved upon for the work to be such as I have proposed, it remains to consider the arrangements by which the necessary materials would be most conveniently collected and brought into shape, and here there are several methods that obviously suggest themselves. The first is to make a detailed comparison of the words contained in the other existing Dictionaries with those given in Marsden's, and prepare lists of those which do not appear in the latter. This would of course be a somewhat laborious task, but less so than would possibly be imagined if it were undertaken by persons having a tolerably extensive acquaintance with the Malay vocabulary. To any one having such an acquaintance there would be but little difficulty, I think, in running down the pages of Crawfurd and Favre, and putting a provisional mark against all the words in regard to which it would be proper to look and see whether they

were in Marsden or not. The words so marked could then be looked up in Marsden, and those not found there could be finally marked as words to be included in the contemplated supplement, of course this would be a troublesome task, but if it were divided among half a dozen or even fewer collaborateurs, it would be done, I think, within a quite moderate time. With quasi-mechanical work of that description it is astonishing how much can be done in a year at an expenditure of an hour a day.

Another method of collecting the desired material is the one which I have already indicated,—by persons taking notes of new words which they may light upon in the course of their reading. I have myself notes of nearly 1,000 words taken from the Hikayat Abdullah alone which I was unable to find in Marsden; and as I have already stated I believe that there are considerable collections of similar notes in other hands.

A third method, and one by which very interesting results are likely to be obtained, would be by the collection of notes taken of words met with in conversation and the names of natural objects, such as various kinds of plants, animals, etc., as ascertained by enquiry from the natives.

So far I have dealt with the matter in regard to the mere collection of new words; but I need scarcely say that for the purposes for which a Malay Dictionary is required a mere “word book” would be of very little value. In regard to certain classes of words indeed, it may suffice to know simply the English equivalent of the Malay word. When for example you have said that “kuda” means “horse” and that “putih” means “white,” you have said perhaps all that a Dictionary need tell. But as regards a vast number of words the knowledge of the mere equivalent English word helps you but little, unless you are shewn by some apt example *how the word is used*. How important this point is, is shewn by the different fate of Crawfurd’s Dictionary and that of his predecessor Marsden. Notwithstanding the perhaps greater fullness of Crawfurd’s vocabulary, it stands for the most part unused on the shelf, while Marsden is in continual requisition by the student, who every time that he looks out a word adds, not merely a single word to his vocabulary, but some apt expression, some naturally framed sentence to his knowledge of the language.

It should therefore I think be in the nature of an instruction to contributors to our proposed work,—in *every* case to give something more than the mere English equivalent of the Malay word. Even in the case of the most definite objects, or the most unambiguous qualificatives, a few illustrative words might be conveniently and advantageously given.

But even when the words with their illustrative sentences have been provided, the work will not be complete if we are to keep up to the high standard held up in Marsden's admirable work. The derivations of the words so far as they are not pure Malay origin should be stated; at any rate so far as they come from Sanskrit and Arabic sources. Then again as regards objects of Natural History the Scientific names of the objects should as far as possible be given.

I think I have said enough to shew that the work if it is to be undertaken with the intention that it shall be worthy of connection with that to which I have proposed that it shall be supplementary, will be a laborious and a complex one: and it is one therefore which should not be undertaken rashly or unadvisedly, or without due consideration as to how far the force and materials at our disposal will be sufficient for the undertaking. So far as I can judge the materials are likely to be ample; nor is there likely to be any lack of the requisite knowledge of written and vernacular Malay. Whether we have among us the requisite knowledge of Sanskrit, Arabic, and the other languages required for tracing out the derivations of the exotic words which have been incorporated in the language, or how if not, our deficiencies in these respects might best be supplied, would be a point which would require careful consideration. As regards the scientific nomenclature I have little doubt but that among the gentlemen connected with our Museum and the Botanical and Zoological Gardens the necessary information would readily be forthcoming.

I have thus given a sketch shewing the scope of the work as it has grown up in my mind, and I have only to add a few words as to the way in which it might be carried out. And here I think it might be desirable before pledging ourselves as it were to the scheme, to make an experiment on a certain definite portion of it. For example the word commencing with Alif would constitute (if one may judge from the numbers in Marsden) about $\frac{1}{12}$ th of the whole. Here would be distinct and manageable portion of the work.

The Dictionaries might be collated in regard to this portion. Those who have kept notes of new words might collect and revise them, so far as they commence with the *Alif*: and the whole of the materials thus collated might be arranged and a proof struck off. These proofs might be then distributed to such persons as might be likely to assist in the revision of the work in its philological and its scientific aspects. And finally the various suggestions which might be forthcoming would be collated and the revised proofs struck off. If all this could be done satisfactorily and within a reasonable time the whole work might then be proceeded with well grounded confidence. To carry out the work in this manner it would be necessary to keep the printed matter standing for a considerable time; and in this view, and for other considerations also, I am inclined to think that it would be desirable for the Society to provide itself with a small fount of type, such as would be required to set up some 20 or 30 pages in the style of Marsden's book.

A very small supply of type for the Sanskrit portion would be required, if Marsden's method of printing were adhered to in this respect.

L.

ETHNOLOGICAL EXCURSIONS IN THE MALAY
PENINSULA—NOVEMBER 1874 TO OCTOBER 1875.
(PRELIMINARY COMMUNICATION)

BY N. VON MIKLUHO-MACLAY.

...Die Sache selbst muss auch ihrer *selbst*
wegen betrieben werden: sonst kann sie
nicht gelingen....

(*Schopenhauer*. Die Welt als Wille und
Vorstellung, Vol 1 page 18.)

Read at a Meeting held on the 3rd June, 1878.

In the following pages I propose to give, as briefly as possible, an account of the Anthropological and Ethnographical results of my wanderings through the Malay Peninsula. At some future time I shall probably publish my Journal, with observations on some matters of inferior importance not concerning the main object of my journey.

Before entering upon results I think it will be wise to say a few words respecting my routes through the Peninsula, for the purpose of pointing out to my Colleagues where my observations were made, and of rendering the search for scientific material easier for those who may come after me, with a view to saving them the expenditure of much time and trouble. I do so, hoping that I may soon see the knowledge gained by my experience extended, and science enriched by the conquest of new facts in this region.

I started on my first journey through the Peninsula from the river Muar, which I followed up to the small rivulet *Pallon*. On the way to the *Kraton* (an affluent of the river *Rumpau*) I met with numerous *Orang Utan*, who are called here *Orang-Rayet* and who are also to be found on the *Jekati* (an affluent of the *Kraton*). From this point turning southward, I returned to the *Segamet* (an affluent of the *Muar River*), which I followed in an eastward direction to the mountains *Hulu Segamet* and *Hulu Tenan*.

One day's journey brought me from *Tenan* (a Malay Settlement) to the rivulet *Bieko* (an affluent of the Batu Pahat). From here I again turned eastwards to the rivulet *Lebu*, which (changing its name several times) flows into the *Sambrau* River. Throughout the journey I met with numerous *Orang Utan*. From the *Sambrau*, a tributary of the *Indau* I reached the Sea.

This wandering from the mouth of the Muar River had taken 30 days. From here I returned into the interior of the Country, and following the course of the rivers *Kahan* and *Made* (affluents of the *Sambrau*) I again met with a considerable number of *Orang Utan*. Following the course of the river *Johor* (a district where Chinese have settled in great numbers, I came to *Selat-Tebrau* and to *Johor-Bharu*, the residence of the Maharaja of Johor. This was my excursion through *Johore* (December 1874—February 1875) on the results of which I have already reported (1).

I began the second journey (June to October) by following the old course up to the point where the *Sambrau* disembogues into the *Indau*. From thence however I turned westward up the stream of the river *Indau*, passing the *Bukit Janin* (also called *Gunong Indau*) and in this trip I again met with many *Orang Utan*.

In consequence of the boundary disputes between the Bandahara of Pahang and the Maharaja of Johor, which have lasted several years, I was obliged in order to meet the Bandahara, to turn seawards and go to *Pikan* where he resides. From this place I followed the course of the important river *Pahang* up to its tributary the *Tamilen*. Here, as also in the mountains on the frontier of Pahang, *Tringganu* and *Kalantan* I met with the unmixed Melanesian Population, the *Orang Sakai*; and further up too on the rivulet *Areng* (an affluent of the River *Lebe*) I had opportunities of observing a number of them on different occasions. In this district, at the boundary of Pahang and *Kalantan*, west of the Rivers *Tamilen* and *Lebe*, there is, as I believe, the highest mountain of the Peninsula, which is called *Gunong Tahan*. Around this mountain, and also further west towards *Perak* as well as northward towards *Kedah* and *Singgora* there is a district in which there exists on the

mountains and in the woods, as yet undisturbed, the remnant of the aboriginal Melanesian inhabitants. (2).

To be able to continue my journey, that is to say in order to get men to go with me, I had again to return nearly to the mouth of the Kalantan river, to Kota Baharu, the residence of the Rajah of Kalantan (3).

From here I returned into the mountains and after having passed the countries of the petty Malay Princes of *Legge*, of *Saa* (or *Diringo*) of *Jumbu* and of *Rumen*, (nearly crossing the Peninsula a second time) I came to *Jarom*, a temporary residence of the Rajah of Rumen. Here, through constantly making inquiries, and letting no opportunity slip, I met with the Orang Sakai several times. Through Jalor I reached the mouth of the river Patani and the residence of the Rajah of Patani.

Making a fourth zigzag inland I again passed the territory of the Siamese princes, the Rajahs of *Todion*, *Teba* and *Tschena* and arrived at *Singgoro* the first important non-European town of the Peninsula, the residence of a Siamese Prince, or more correctly of a Siamese Governor. On the way I was informed, that on the hills, between which I travelled, there are to be found not a few unmixed Melanesian tribes, who are called here *Orang Semang*; of these I however saw but two captured boys, in the house of the Rajah muda of Singgoro. Here I most positively heard from Malays and Siamese, that on the way to Ligor, in the mountains of Madelon, there is to be found a not inconsiderable population of *Orang Semang*. The wet season, having begun (early in October) my further journey, which I had proposed to continue to Bangkok, was interrupted. Along a fine broad road I proceeded to Kotta Sta, the residence of the (4) Yamtuan of Kedah, where I broke off my journey in the Malay Peninsula. On my way back to Singapore I visited the mission to the Orang Mantra near Malacca.

(2) This district and the Gunong Tahan are not only anthropologically interesting on account of the Orang Sakai: there is another circumstance which, as its probability cannot be denied, makes this district worth a visit. I heard it positively maintained by many Malays and Orang Sakai that a very large Ape (called there *Bru*) lives in the woods around and upon the Gunong Tahan. It is said to be of greater height than a man and is much feared. It will be the task of a Zoologist who is not afraid of fatigue to inquire into the correctness of this rumour. I am very willing to place at the disposal of any scientific traveller who will undertake the task all the observations I have made upon the country and the people in the neighbourhood of the Gunong Tahan.

(3) The following Rajas, as also the Yamtuan (Sultan) of Tringganu, the Raja of Kalantan, and the Yamtuan of Kedah are tributary to the King of Siam.

(4) An abbreviation and corruption of the words *Yang-di-pertuan* or Sultan.

I.

MELANESIAN TRIBES IN THE INTERIOR OF THE
MALAYAN PENINSULA.

THE ORANG SAKAI AND THE ORANG SEMANG.

(OPINIONS OF AUTHORS).—As I have pointed out already in my first communication (5) our information respecting the tribes in the interior of the Peninsula was very contradictory and therefore little reliable. With respect to the *Orang Sakai* and the *Orang Semang* we had the same contradictory information; thus, for instance, *Low*, who had seen them, says of the *Sakai* that their complexion does not differ from that of the Malays (6). Of the *Orang Semang* Newbold says, that they are scarcely different from the Jakuns or the *Orang Utan* of Johor who have almost a Malayan appearance. (7).

I decidedly disagree with these statements, though I have no doubt, that these gentlemen, who as noticed already, had known personally individuals of the respective tribes, made their observations accurately. The explanation of this is to be found in the fact that there are cross-breeds between the *Orang Sakai* and the Malays and that some of them exhibit a Malayan type; and as in consequence of this blood relationship they are more closely connected with the Malays and are therefore more frequently to be met with in the Malay Kampongs the above-named gentlemen, who had made no excursions into the interior, took these cross-breeds for representatives of the pure type. Logan (8) though differing from some others, says, that the *Orang Semang* are certainly *Negritos*, but he calls them a mixed race. According to my experience I must declare this also to be incorrect.

From my own experience and observations I have come to the conclusion, that the *Orang Sakai* and the *Orang Semang*

5 *Mikluho Maclay*. Ethnologische Excursion in Johor. Natuurkundig. Tijdschrift, Th. xxxv, pag. 250.

6 "Their complexion does not differ from that of the Malays." The *Semang* and *Sakai* tribes of the Malay Peninsula, by *Lieut. Col. James Low*. Journal of the Indian Archipelago and Eastern Asia vol. iv. page 429.

7 *T. J. Newbold*, Political and Statistical account of the British Settlements in the Straits of Malacca, 1839, page 377.

8 *Logan*. The Journal of the Indian Archipelago and Eastern Asia, vol. vii. p. 31 32.

are tribes of the same stock, that further, in their physical *habitus* and in respect of language they are closely connected with each other and represent a pure unmixed branch of the Melanesian race: anthropologically therefore they absolutely differ from the Malays. The Melanesian tribes of the Malayan Peninsula chiefly because of the form of their skull which has a tendency to be Brachycephalic, approach the negritos of the Philippines, and like the latter they do not differ very widely from the Papuan tribes of New Guinea.

ANTHROPOLOGICAL NOTES.—The accompanying plates (II. and III.) give a more correct idea of the appearance and the physiognomy of the *Orang Sakai* and the *Orang Semang* than a long written description. In this preliminary communication I shall merely give some of my observations upon those parts of the body which are of importance in deciding the anatomical position of the race.

HEIGHT.—Early marriages, a miserable mode of existence, and frequent want of food have certainly made their mark upon the whole structure of the body in these tribes, and therefore weak, undersized individuals abound; though there are exceptions, well-formed and good-looking men being not uncommon. The size of full grown *Orang Sakai*, according to 25 measurements, varied among the men from 1450 m. m. to 1620 m. m. and among the women from 1400 m. m. to 1480 m. m.

The skull of the *Orang Sakai* and the *Orang Semang* is Mesocephalic with a distinct tendency towards being, Brachycephalic. The index of breadth varied between 74 and 84 according to 24 measurements. This variation was in the following proportions with respect to sex and age.

Sakai men (9)	the index of breadth varied from	74—82
„ women (9)	„ „ „ „	75—84
„ children (6)	„ „ „ „	74—81

HAIR.—The hair of the *pur sang* orang Sakai (Plate II. figure 5) curls very closely 2—4 m.m. in diameter and forms a compact mass not standing up from the head to any great degree. I also found here, as on the West Coast of New Guinea and in the eastern, Moluccas, that the hair is a good mark of purity of descent. Crossing is immediately shown by the curling becoming less close.

The *beard* is also much curled, though neither it nor the hair on the other parts of the body is so closely curled as the

hair of the head. The hair is of a dark shade. Besides the closely curled individuals, who form the main element of the unmixed *Orang Sakai* and *Orang Semang* not a few cross-breeds of different grades are to be found, whose hair presents all possible gradations from the frizzled Papuan hair to the straight hair of the Malays.

COLOUR OF THE SKIN.—In general the colour is darker than that of the Malays, but it varies between very wide limits. The approximate colour of the skin is that of the medium shades between N. N. 28,42 and 21,46 of Broca's table. The *Sakai*, like other dark races, have the back, the shoulder and the pudenda a little darker than the rest of the body, the outer or *stretch-side* of the extremities is a shade darker than the inner or *bend-side*. At the lower part of the seat besides a darker colouring I noticed among older people a kind of callous formation. The skin was very rugged and rough; but this is quite natural, the costume of the *Sakai* covering only the waist and the perinaeum. The women in general are lighter coloured than the men.

EYE.—On observing the eye of this people somewhat closely two characteristics present themselves, first the very remarkable size of the *Plica semilunaris* or *Palpebra tertia*; I have represented the proportionate size as exactly as possible on Plate II figure 4. It forms a reddish membrane, which is a little thicker at the lower edge. As the *Plica* is transparent, and as the *Sclera* is not white its size does not strike one at first, the more so as the whole extent of the *Plica* cannot be seen if observed *en face*; it is only a side view of the pupil that shows it completely. Some measured plicæ showed a breadth of 5—5½ m. m., while the real—*Caruncula lacrimalis* was not more than 2 m. m. in breadth. The *plica* is so considerable that it really may be considered as a characteristic mark of the race (9).

With very many “*pur sang*” *Orang Sakai* and *Orang Semang* I found, that the upper edge of the upper eyelid terminates in a wrinkle of the skin, (Plate II figure 4;) This is a peculiarity which prevails in the Mongolian Race, there

9 This observation induced me to go through the note which I had made upon the Papuan race in New Guinea. I found there also several remarks upon the great and remarkable breadth of the *Palpebra tertia*. A broad *Palpebra tertia* is not however a peculiarity of the Melanesian race; it is to be observed also among the Chinese, though by no means to the same extent. Among Europeans too the breadth of the *Plica* varies very considerably.

are however signs of it in many Malays, Polynesians (10) and, in this case, true Melanesians.

FEET.—Besides the very considerable size of the feet, the position of the three outer toes is most noticeable: only the two inner toes, the first and the second, are straight; the three others are turned to the side—a peculiarity which is to be found in many kinds of apes, but which up to this time I have not noticed so distinctly in any family of the human race, though approaches to it are often to be found.

SOME OBSERVATIONS ON THE MODE OF LIVING, AND SOME CUSTOMS.—My meetings with the Orang Sakai and the Orang Semang were too short to enable me to say much on this subject, and I am not willing simply to repeat statements and tales of the Malays as the English authors I have mentioned have done, for I have noticed several times how little correct, how intentionally deceptive indeed these statements were. In the brief remarks that follow I rely upon facts which I have observed myself (11).

The Malays distinguish between two kinds of Orang Sakai. The *Orang Sakai-liar* and *Orang Sakai-jina* (the wild and tame Orang Sakai). The former live isolated in the dense forest, and probably never came into any direct contact with the Malays. The latter, the Orang jina, though they retain their nomadic habits have a certain amount of intercourse with the Malays. They mediate the exchange of jungle produce (Gutta, Caoutchouk, Rotan, different kinds of wood used as incense, Gum Dammar, Ivory, Rhinoceros horns etc.) for various articles such as Parangs, Cotton goods, Salt, Tobacco, Sirie and Gambir, and in some districts (as in Pahang) even for old fire arms and the food of the Malays. They also work for the Malays for short periods (during the paddy harvest or on the opening of a new plantation) and it is not uncommon for them to give their daughters in

10 I have several times observed this fold of the Eyelid at *Mangareva* where no crossing with Chinese is possible. I saw it also among some of the Papuans of the West Coast of New Guinea., It is the fold which is called *Epicanthus* when pathologically enlarged.

11 During my journey I only held intercourse with the *Orang Sakai jina*: it proved to be impossible to converse with the *Orang Sakai liar* when by chance or after long searching I surprised them, even those whom I could inspect, measure and sketch. They either did not understand Malay or their brains and their tongues were so paralysed with fright at being in the presence of a being whom they had never seen before—a white man—that they remained silent when I questioned them. The short list of words which I noted down and which I have published I obtained from the *Orang Sakai jina* who however had several times to apply for information to their wild fellow-country-men,

exchange to the Malays and Chinese who settle down in their neighbourhood.

These *Orang Sakai-jina* generally speak Malay and their children for the most part forget their original language. They visit the huts and the Kampongs of the Malays (in small parties with their wives and children) and this is one important reason of the mixture of the two races, the *Orang Sakai* giving their daughters as wives to the Malays. Sometimes also during these visits, the conjugal fidelity of the Sakai women is tried by presents, and the consequence is that to *pur sang* *Orang Sakai* parents cross-breed children are born, either of half Malayau or of half Chinese descent. These visits are further followed by the gradual feeling of Malay wants and adoption of Malay customs by the *Orang Sakai*. I had several opportunities in the course of my journey of observing this gradual absorption of the weaker race (the Melanesian) and its gradual assimilation to the Malay population.

Between the *Orang Sakai-jina* and the *Orang Sakai-liar* there are numerous gradations. The former in the neighbourhood of Malay Kampongs construct small huts according to the Malay model, which they visit from time to time. Then there is a lower class who at a distance from the Malay Kampongs occupy temporary Pundos (12) in the jungle which serve them as night quarters for one day or more at a time. The real *Orang liar*, as I have been informed by members of the tribe change their quarters every night, and the refore do not even take the trouble of erecting a Pondo.

It is quite natural, that these men of the woods make no paths, and do not want any, for roving all over the forest. I have observed several times how they advance through the wood, in a manner entirely unlike that of the Malays. The Malay in the forest makes an extensive use of his Parang (wood knife), cutting down all that stands and hangs in his way; the *Orang Sakai* (as also the *Orang Ulan*) on the contrary, *never* takes this trouble; partly because he is too careful of his parang (if he has got one at all), partly because this method would retard him too much. Knowing the direction in which he is to go and keeping it in view, he tries to find out the lighter places in the wood. Without breaking them, he bends aside with his hand the younger trees, which he cannot avoid; he stoops or creeps below the larger ones.

12 *Pondo*. The Malay name for a kind of umbrella-shaped hut made of palm leaves which is put down in such a way as to form at the same time a roof and a wall, under which one can either sit or lie.

He will never tear off or cut away a liana hanging in his way, he prefers holding it in his hand and crawling under it; and in spite of this constant stooping, creeping, picking his way, and running zigzag, he advances with great rapidity. In following, not without trouble, such a real "man of the wood," I have often admired the skill and quickness of his movements and his clever evasion of all obstructions, and I had to confess, that in spite of my long experience and practice in these things I found my master in an Orang Utan of 15 years old. I have purposely described these details, as in the life of the nomadic inhabitants of the jungle they are by no means a trifling feature. The way the Orang Utan have of wandering through the woods was for myself personally the cause of much trouble, and of long days of fruitless searching for traces of them.

THEIR RELATIONS WITH THE MALAYS.—If the *Orang Sakai-jina* are somewhat dependent upon the Malays, the *Orang liar* remain decidedly hostile to them, and never lose an opportunity of taking revenge on these people who by continually laying out new plantations diminish the territory of the original inhabitants, get the produce of the jungle from them for a mere trifle, and if they can possibly do so, capture their children in order to keep or to sell them as slaves. This man-hunting, which sometimes occurs still, was formerly practised on a larger scale, and in many districts where numerous hordes of the original inhabitants used to live no traces of them are now to be found. The Malays however in spite of their superiority in all respects to the denizen of the jungle are very much afraid of these *Orang liar* and do not venture either alone, or in small parties into those parts of the forest which they are known to frequent.

ARMS.—The weapon of the *Orang liar*, which is most dreaded by the Malays, is the *Blahan* (Blow Pipe) with poisoned arrows (13). The use of this weapon is widely

13. The chief ingredient of this Poison is the juice of the well-known *Upas Free* of the Javanese, the *Antiaris Toxicaria*. With this juice a great many other substances are mixed, the number and nature of which depend partly on chance, and partly on the science of the preparer. The poison-fangs of different kinds of snakes, the juices of a number of trees and fruits, even Arsenic which the *Orang Utan jina* get in exchange from the Malays are mixed up together. It thus comes to pass that the arrow-poison not only of every small tribe, but of every individual *Orang Utan* is made of different materials, and that in consequence of this the effects are very different. The effect on man is certainly very deadly and very rapid: thoroughly trustworthy Malays in different parts of the Peninsula told me that they knew from actual observation that a man who has been wounded is not able even to finish his *Siri* but is seized with violent cramps and severe vomitings and so dies. In some experiments that I made upon animals the poison had a very rapid effect, even when administered in very small doses.

spread; from Johor to Singgora it is to be found every where among the inhabitants of the jungle.

Another weapon which, though not so dangerous, is ethnologically much more important is the *Loids* (Bow); I have only found it in use among the unmixed Orang Sakai. It is about 2 M. long, made of Bamboo, and the arrows have iron points.

CLOTHING.—The Orang Sakai wear only a narrow girdle to cover the pudenda. It is either made of bast or of some cotton stuff got in exchange from the Malays, which they fasten like a Tidiako (14) round the waist and draw through between the legs. The Orang Sakai jina do their best to clothe themselves like the Malays. The men very seldom wear ornaments (15), and their hair is not dressed in any particular way.

TATTOOING, AND PERFORATION OF THE PARTITION OF THE NOSE.—The women affect more conspicuous ornaments. While I have seen no Sakai or Semang man tattooed, I found most of the Sakai women so adorned, and always in the same style. Figure 2 (plate III) shows the arrangement of the simple design, with which in childhood they embellish their cheeks and temples. The operation is performed with a needle, and the design is marked with resin.

The women also have the partition of the nose perforated to wear the Hajanmo, which is generally the quill of a Landak (*Hystrix*). The hair, which is kept long at the back of the head only, forms a kind of helmet or bonnet; flowers and sweet-scented leaves are often worn around it.

The remainder of the costume of the women consists of a number of thin and sometimes red coloured rotans, which form a girdle round the waist as thick as the arm. They also wear a piece of bast or cotton stuff, fastened in front, drawn through between the legs, and then tied to the girdle behind. Figure 2 (Plate II) shows a Sakai Lady in her daily costume, drawn from nature.

As this piece of stuff only covers the perinaeum and as the seat remains uncovered, I could, as I mentioned before observe in both sexes a much darker colouring of the lower parts of the seat, and a kind of callosity—a particularly rough and hard skin. The women, like the men, as soon

14. *Tidiako* or *Chawat* is the Malay name for a band which only cover the waist and the perineum.

15. Once only I met with a young *Orang Sakai* who wore a cord with a hanging fringe tied round his bushy hair.

as they come into Malay villages endeavour to clothe themselves according to Malay fashion.

The Orang Sakai usually has but one wife at a time, who may have 5 to 6 children but who very often remains childless.

SOME FURTHER INFORMATION ABOUT THE MODE OF LIVING
AND THE CUSTOMS OF THE ORANG-SAKAI AND THE
ORANG SEMANG ACCORDING TO THE REPORTS OF
THE PEOPLE THEMSELVES OR OF THE MORE
CREDIBLE MALAYS.

The Orang Sakai and the Orang Semang consider themselves the *original inhabitants* and independent of the Malays and of the Malay Rajahs, and so they are in fact in their woods.

On several occasions, and in different places I heard accounts of Sakai Rajahs, who are said to exist still and whom the people obey though these Rajahs do not live in any other style than the rest of the inhabitants of the forest. If such a Rajah dies his widow can claim to be considered as Queen. So I was often told and it is characteristic of the position of the Orang Sakai women as compared with that of the Malay women.

Besides the simple procedure of *marrying*, which an Orang Sakai described in the words "I take her and sleep with her," there is, as I was told by the Orang Sakai *jina*, a custom among the Orang Sakai of Pahang, according to which the man on a certain day must catch the girl in the jungle before witnesses, after a considerable start has been given her. If he fails to catch her, he is not allowed to woo her a second time. Communal marriage exists, it appears, among the Orang Sakai; at least I must conclude so from a great number of accounts. A girl having been married to a man for some days or weeks goes, with his consent, and voluntarily, to live for a shorter or longer period with another man. She thus goes in turn to all the men of the party until she comes back to her first husband; she does not remain with him however but continues to engage in such temporary marriages, which are regulated by chance and by her wishes. She is however considered the wife of the man who first took her (16).

16. This, which I first heard from Malays in Pahang, has been repeated to me by numbers of the Catholic Mission at Malacca, who most likely knew it from the *Orang Muntra*.

The Orang Sakai are very much afraid of the dead. The incurably sick who are near their end are left behind in the jungle with a small supply of food. Cases of sudden death are followed very often by the immediate flight of all the members of the tribe from the spot where the death occurred. The dead body is simply left behind; very rarely it is buried in a shallow grave. The places where people have died, are avoided as unlucky.

EXAGGERATED AND FABULOUS ACCOUNTS OF THE MALAYS RESPECTING THE ORANG-LIAR.—The Malays, who, as I have mentioned already, are much afraid of the Orang liar, do not neglect to account for their fright by a number of fables; for instance, the Malays of Pahang relate, that the wild men on the river Tekam have feet of half a meter in length, that they eat raw every sort of animal which they can capture, that they are cannibals and so on.

The Malays in the Peninsula also repeat the tale, which is widely spread in the East Asiatic Archipelago, of the existence of men with real tails. Some Orang liar, who however *never show themselves!* are said to possess a tail, which does not consist of hair only but is formed of bones and flesh. Some of the relaters went so far as to pretend that they had been accidentally eye witnesses of the existence of such men.

The *Orang Gargassi* (17) who live in the mountains on the boundary of Kedah and Singgora are said to possess two very long pointed teeth standing out from the mouth.

The hair of the body of some Orang Sakai, on the boundaries of Kalautan and Perak is described as remarkably long, and also the direction of the hair is said to be different to that of Malays and Europeans, that is to say, it is turned upwards among some of these curly-haired tribes. The fathers of grown up daughters are said to claim for themselves the *jus primæ noctis*; I have so very often heard the existence of this custom maintained, that there must be something in it, the more so as it is known elsewhere (18).

I have communicated the chief of these tales, as it is possible that in spite of their exaggeration and their apparent absurdity they may possess a certain though very slight "*fond de vérité*."

17. Probably a wild tribe of Orang Sakai.

18. Besides numerous examples to be found in historical and geographical literature which I will not enumerate here, I have heard of the existence of the same custom in the Eastern Moluccas.

II.

MIXED MELANO—MALAYAN TRIBES IN THE INTERIOR OF THE MALAY PENINSULA.

THE ORANG UTAN AND THE ORANG RAYET OF JOHOR (19).—Although the Orang Utan of Johor are a very mixed race shewing not a little of the Malay type, yet there are exceptions,—reversions to the primitive type—which induced me in the course of my first excursion in the Peninsula, when I knew nothing positively about the existence of an unmixed Melanesian race, to suppose that there had been in former times an admixture of Melanesian blood in the Orang Utan. During my second journey I several times met with individuals representing such reversion on the mountains and by the river Indau (like those who were represented in the supplement to my short notice of that excursion) (20).

In addition to their Physiognomy, the character of the hair of some of them, and the great variability in the form of the skull, the remains of the earlier language, and the great resemblance between their dialects and those of the unmixed Orang Sakai (21) are sufficient to remove all doubt respecting the origin of the Orang Utan.

ANTHROPOLOGICAL NOTES.—*Height.* In consequence of bad and insufficient food, and a mode of living which is miserable in all respects some Orang Utan may be found of remarkably small size. Yet this cannot be considered as characteristic of the whole race, as some authors would have it. The height of the Orang Utan varies more, and the structure of their bodies is weaker than is the case with the Orang Sakai. The women especially are strikingly short. Their height varied (in 80 measurements) thus;

Men	...	1,390 M. M.	...	1,560 M. M.	
Women	...	1,305 „	...	1,430 „	(22).

SKULL.—As with their height so also the Index of breadth varies among the Orang Utan between wider limits than

19. Vide my first Communication. *Ethnologische Excursion in Johor*: *Natuurk. Tijdschrift*, Deel XXXV, page 250.

20. *Mikluho Maclay*—An *Ethnological Excursion in Johore*. The *Journal of Eastern Asia*, Vol. I. No. 1. 1875 page 94 with three portraits.

21. Vide my two letters on the dialects of the Melanesian tribes in the Malay Peninsula to S. Ex. Otto Bachtlingk *Tijdschr. voor—Taal—Land—en Volkenkunde* 1876.

22. I measured two women, already the mothers of several Children who were less than 1,310 M. M.

among the Orang Sakai. Among the Orang Utan the Index of breadth varied thus,

Men	from 71 to 86.
Women	„ 79 to 91.
Children	„ 74 to 80.

It is noticeable that the skull of the Orang Utan is more *dolichocephalous* than that of the "*pur sang*" Orang Sakai.

MODE OF LIVING.—With respect to the Orang Utan also the Malays make the distinction between *Orang liar* and *Orang jina*, though the latter predominate, and are continually increasing in number. The *Orang Utan* are nomads like the *Orang Sakai*. They try, indeed, to establish small Kampongs, but these are only visited occasionally; they consist of a number of most miserable *pondos* which are deserted for ever if a death should occur in them. In general their mode of living and their occupations correspond with those of the *Orang-Sakai-jina*; but in consequence of their mixing with Malays, they are still more disposed to adopt their customs, such of them at least, as are not altogether incongruous with a nomadic life. They shew a great antipathy to Islam, but this will gradually be overcome.

The Orang Utan have their own Chiefs who are called *Battens* (23). They do not make use of the bow; even the sumpitan has been completely abandoned and forgotten by some tribes. Their language has been almost entirely supplanted by Malay.

Before many years have passed the *Orang Utan* will be thoroughly mingled with the Malay population and will become absorbed into it, so that it will soon be almost impossible to discover any trace of the Melanesian element.

THE ORANG MANTRA NEAR MALACCA.—These people are a small tribe better known than the other *Orang Utan* from the fact that, so long ago as the year 1848, Catholic Missionaries settled down among them (24). I visited a number of them at the Ayer Salak Mission near Malacca, and I found them, in consequence of the influence of the school, and their constant intercourse with the Missionaries, the most uninteresting of all the *Orang Utan* tribes for the purposes of my particular studies. Their language has been forgotten

23. The dignity of the Batten after his death can be transferred to his widow like that of the Raja of the Orang Sakai.

24. The founder of the Mission, M. Borie, has written a short paper upon them, which, thanks to the kindness of the Revd. P. Desbons I have read in M. S. The paper has been translated into English. Herr F. Jagor (S. Reiseskizzen, Singapore, Malacca, Java) visited the Mission in 1878.

and has been replaced by Malay, in which all their school books and religious works are written. The Missionaries have done nothing to collect the remains of the old language.

The *Mantras* whom I saw (most of them children and women) were almost without exception of a Malay type: if I had come to see them without knowing that they were *Mantras* I should probably have taken them for a number of Malays, badly fed, and brought up in a miserable condition, and I should have doubted the possibility of any mixture of Melanesian blood. The Index of breadth of the heads which I measured (15 in number) (25) was from 74 to 89.

The *Orang Mantra* spoke to me about a tribe living a few days' journey from Malacca whom they called Bersisi, and who, according to their description, belong to the mixed tribes. When I spoke of the *Orang Sakai*, whom I described as men with a dark skin, curly hair, and a hole in the partition of the nose, some of the older *Mantras* recollected the name "*Kenaboy*," which they had heard from their fathers with a similar description.

In conclusion I will add a few words upon the synonymous names of the tribes in the interior now in use among the Malays.

The name *Orang Utan* is often applied quite generally to people who live in the woods, be they *Orang Sakai*, or Malays, or Chinese. Those who are specially known by this name however are the mixed tribes of Johor, Rumbau, and Malacca.

The names *Orang didalam* (26), *Orang bukit* (27), *Orang gunung* (28), *Orang hulu* (29), *Orang laut* (30) are employed in a similar sense, and do not refer to special tribes. By the name of *Orang-benua* are specially meant the *Orang Utan* in the South of Johor, on the rivers Johor and Batu Pahat. I very often heard people speak about the Raja Benua who

25. These were boys and young people, from about 9 to 20 years of age

26. People of the interior.

27. People of the hills.

28. People of the mountains.

29. People who live at the source of a river.

30. People who live by the sea.

were not Mohamedans (though Malays) and whose residence Tandiong-genteng (31) I found on the Kahan river.

The *Orang Rayet* live on the river Muar. The names "*Jakun*" and *Orang "liar"* are more or less nick names.

The *Mantras* still know the *Orang Bersisi* and the *Kenaboy*, the latter only by name. The *Orang Bersisi* like the *Mantras* themselves (as I have mentioned already) are a mixed race; the *Orang-Kenaboy* are probably nothing but *Orang Sakai*.

Lastly the *Orang-Sakai* and *Semang* are "*pur sang*" Melaneseans, who in Pahang, Kalantan, and Tringganu are called *Orang Sakai*, while up in the North in Singgoro and Kedah they are called *Orang Semang*.

The *Orang Udai*, a name which I very often heard in Pahang, are probably, so far as I can judge from what I was told, the *Orang-Sakai-liar*, as are also the *Orang-Gargassi* in Kedah.

The following table will illustrate this:—

Orang Sakai	}	Melanesian tribes.
„ Semang		
„ Udai		
„ Gargasi		
„ Kenaboy	}	Mixed Melano-Malay tribes.
Orang Utan (of Johor)		
„ Rayet		
„ Mantra		
„ Bersisi		

The former are certainly more interesting and I hope, that my successful wanderings will induce other naturalists to follow me and continue the prosecution of these inquiries. My successor will not be obliged—as I was myself—to search for materials; from my brief communication he will learn, *where* the tribes are to be found and under what circumstances he

31. It was merely a large plain, clear of all trees, close to the river Kahan (an affluent of the Semrong) which according to a tradition among the *Orang Utan jina* is known as the old seat of the Raja Benua. It is probable that if the jungle and *lalang* were burnt some ancient remains might be found in this spot, such as tools, arms, perhaps even old coins; a discovery which would probably throw some light upon the history of this part of the Peninsula.

will have to perform his work. No less important task will lie before him than a thorough study of the life of these primitive races with whom I had the good fortune to meet. He will certainly be rewarded with many new, important, and greatly interesting facts; but the inquiry will only succeed if he is not afraid of toil and fatigue, and if he will share for some months the life of these primitive nomad tribes. This is the only way to investigate now the habits of these interesting savages, as all tales of the Malays about them are incorrect, exaggerated, or entirely false.

But this work should not be delayed, as these tribes are disappearing more and more without leaving any traces; like the passage of the Orang Utan through the primeval forest his whole life passes away without leaving any trace behind; and this is true not only of the life of an individual but of that of a whole tribe. In this way hundreds of human lives are gone, and thousands of years have passed away.

[Plate No. III, a small tracing of M. Maclay's journey, has not been copied. The Map with his Itinerary, published in Journal No. I, will sufficiently explain the course he took.]

MISCELLANEOUS NOTICES.

GEOGRAPHICAL NOTES—RECENT JOURNEYS IN THE PENINSULA.

Since the publication of the last Number of this Journal, some important additions have been made to our knowledge of the physical outlines of the Country in four different regions of the Peninsula; Ulu Johor, Ulu Kinta, Jelei, and Rambau.

The highest mountain range in Johor, Gunong Blûmut (3200 feet), has recently been ascended for the first time, two independent parties having reached the top within a few days of each other; and from one of the Travellers a more particular account of the journey is promised for our next Journal.

In the interior of Pèrak, the Kinta valley was explored last August to its upper watershed; and a range of high hills was ascended, some 30 miles to the east of Kinta. The highest peak was proved to be about 8,000 feet high. It was named by its discoverers, and is now familiarly known, as *Mount Robinson*, the highest point of the range called *Gunong Riam*. Additional importance was given to this journey from the part taken in it by some Ceylon planters, who had been recommended to the Government of Perak by the Colonial Authorities in England, as pioneers of Coffee-planting in the Malay highlands.

Special interest was felt in their announcement that several hundred thousand acres were to be found of land suitable for coffee over 2000 feet above the sea; the consequence being that a good many "prospectors" from Ceylon and elsewhere have since visited Perak; but hitherto they have not added much to our knowledge of the Country's physical features.

The real point of Geographical interest still remains. Is there or is there not an important stream in the very centre of the Peninsula, which after draining the eastern slopes of these high mountains joins the *Jelei*, and together with the *Bèrá* from the west forms the R. *Pahang*? A train of *a priori* reasoning, based on the difficulty of explaining this region's drainage otherwise, first suggested the thought some years ago.

It is true that no such stream was known of in Mr. Logan's time (see Indian Archipelago Journal I. page 247; but a hint of it—though given unconsciously—may perhaps be traced in Mr. Logan's reference to *S. Ginta* vol. II. p. 123). It was Mr. Daly's account of his journey (1875) from Muar to Pahang, published in 1877, that first brought evidence to support such an hypothesis; for he intimated that the northern branch, which joined Pahang at *Kwála Běrá*, was an even larger stream than the one he himself descended from the south. Unfortunately the "tracing" of his *route*, which was embodied in the Map (1876), omits to show the junction of any such northern branch; and it is only within the last year that the hypothesis has been really confirmed to some extent by the publication of Mr. Maclay's account of his journey up the *Jělei*; and the achievement of Baron Verboch last July, when he crossed from Sungei Ujong into *Jěləbū*, and thence down into *Jělei*, on the eastern side of the Bernum watershed, by the *River Triang*.

The point can never be finally settled until the interior of Perak, beyond Mount Robinson, shall have been crossed in a south—easterly direction; and an expedition is in fact about to be despatched, under the auspices of Mr. Leech who ascended Mount Robinson last year, to cross the still more eastern Country, that lies between *River Plus*, a feeder of the Perak in the Northern interior of that State, and *River Slim*, the northern branch of the *River Bernam*, in the interior of Selangor.

The continuation of the Paper on the "Geography of the Peninsula," Part I of which (confined to its Cartography) appeared in the last Journal, has under these circumstances been deferred for the present. Fresh information is fast being obtained in various quarters, and the most useful mode of dealing with it at present will be to print short detached notes of each important piece of work done in the way of exploring new country, such as the four journeys above referred to. Two of these (the ascents of *Gánong Blúmut* and *Mount Robinson*) were new ground even to the Malays themselves. The other two, (the routes through *Jělei* and *Pábei Pass* in Rambau) though well known to the Malays have not been hitherto made, or at any rate described, by Europeans. Of the journey through *Jělei*, from S. Ujong to Pahang, Baron Verboch has unfortunately left us no account; although it was undertaken expressly on behalf of our Society. The Rambau journey was described at the time before a General Meeting of the Society, as recorded in the extract from the Straits Times which is printed below.

There is yet a great deal more to be learnt about the interior of the Peninsula. How ignorant we all are at present of its Physical Geography, viewed as a whole, may be judged from the correspondence in the local papers last September, after the ascent of Mount Robinson, regarding the "true backbone" of the Peninsula; witness the following letter, challenging certain foregone conclusions on this subject which are undoubtedly premature at present :—

Singapore, October 1st, 1878.

"You will perhaps allow me to correct an error in the Overland Summary of last Saturday, in which you state that Mr. Christie's party found that from "Mount Robinson" the Straits of Malacca were visible on the West, and the China Sea on the East."

"The only full account of the journey yet published is to be found in Mr. Leech's Diary; and if you refer to your issue of the 21st ultimo, you will read," we were disappointed in getting a view to the East, which was our principal inducement "to come here, as we were surrounded by a sea of mist, which "however lay a long way below us. Through it we could see "the tops of numerous Peaks, sticking up like islands"

"A Ceylon paper, from which you made some extracts on the 20th ultimo, reports Mr. Christie to have said, "a third range marked on the map was non-existent." But to judge from Mr. Leech's account there is scarcely enough evidence to pronounce an opinion, even on this point. However that may be, it is certain these places lie in the latitude of the Peninsula's greatest width, where, if we may trust the Admiralty charts, it is three degrees of longitude, or upwards of 200 miles, from sea to sea.

"In short the interior of *Pérak* is not the interior of the *Peninsula*; while as yet we have learnt but little even of *Pérak*, beyond its coasts and rivers; and it may safely be stated that neither from *Pérak* nor any other of the States between *Kedah* and *Johor*, has any person yet penetrated so far into the mountain-ranges of the Peninsula, as to obtain a view of the China Sea. It will be a feat of no great difficulty to achieve, and it will no doubt be accomplished before long; but in the meantime I should be sorry to see you under-rate the amount of country still lying *terra incognita*, or the necessity for some further exploration into the interior."

This necessity is well understood by the present energetic administration of *Pérak*, for as has already been mentioned an ex-

ploring party is about to start from Kwala Kangsa to clear up some of the very questions here referred to; of which it is hoped our Society will receive an account when the expedition returns.

A. M. S.

ASCENT OF BUJANG MALACCA.

Connected with the geography of Pèrak the following account of the important mountain in the Kampar district called *Bujang Malacca*, and its surroundings, may be usefully recorded. This is not one of the very numerous "untrodden summits" of Pèrak; for its western side has been selected for the first experiment in Pèrak coffee-planting by Europeans. On this very account special interest will be attached to the following particulars, and also because of its central and commanding situation as a place of observation.

It is to the Diary of Mr. Leech, the District officer, we are again indebted for this interesting and precise information; as well as to the Resident, Mr. Low, for bearing our Society in mind when transmitting it.

17th January, 1879.

"A stiff climb brought us to some caves within about 100 feet of the summit, and here we pitched our camp. The barometer showed the height of this place to be 4200 feet above the Kampar River. At an elevation of about 3500 feet, the vegetation began to change rather markedly, and in a swampy piece of ground we came on a large number of *conifers*, some as much as 50 feet high and 18 inches in diameter. There were two distinct species, one not unlike a Scotch fir; the leaf of the other was more like that of an acacia.

"On the extreme summit above the cave in which we spent the night, there was a most marked change in the appearance of the vegetation, the ferns and mosses as well as the bushy scrub of rhododendron and other similar plants, not omitting the dwarf bamboo, reminded me very much of the vegetation on the top of Mount Robinson; many of the plants I recognised at once as the same, but as was natural to expect, considering the difference in height,—the one hill little over 400 the other about 800 feet high,—many of the Mount Robinson plants were absent, especially the long-stalked bracken with crescent-shaped tops and long sprays, of which we made our beds on Mount Robinson and with which it was covered.

18th January, 1879.

"We were up before the sun this morning, not having had very agreeable night, as it rained continuously and a good de

of water dripped on to us from the rocks above. We left our cave at once and proceeded to the summit, and climbed on to some small trees just in time to see the sun rise. The morning was beautifully clear and we got a magnificent view; bounded on the north by *Mount Robinson*, *Gunong Chalei* and *Gunong Ramjup*. Immediately below us to the east lay a long and narrow valley running nearly true north and south; the northern end of it drained by a tributary of the *Sungei Dipong* the southern end by *Sungei Chindariang*; beyond this valley another ridge rose nearly as high as the one on which we stood, and our Sakei guides told us that the valley on its eastern face was the one in which the *Sungei Batang Padang* took its rise. It appeared to be nearly parallel to the valley immediately below us. Behind this range rose another at the eastern side of which the *Ulu Bidor* is said to be found; and beyond this the sky line is formed by a very lofty range apparently nearly continuous from mount Robinson, with one very steep pass through it a little to the North of East from where we were standing. In this pass I imagine the *Dipong* takes its rise. This sky-line range, the Sakei said, divides the watershed of the Peninsula, and is therefore the much-sought for "back-bone" range. Some distance to the south east there appeared to be a spur which might well form the valley of the *Sungei Slim*. The Sakei, from whom I got these particulars, live on the western slopes of *Bujang Malacca*, and do not appear to have ever been down even the eastern face of their own hill. I should not therefore have felt much inclined to place confidence in what they told me, had not the lay of the land corresponded exactly with what was to have been expected from what is known of the rivers draining this part of the country. I was particularly struck by the mountainous nature of the country to the east and south, as well as to the north; having been originally under the impression that the *Batang Padang* and *Bidor* rivers drained a broad level valley similar to the *Perak* or *Kinta* valleys.

The following are some bearings which I obtained and which may be useful:—

Gunong Robinson	11° 00'	} Sky line.
„ Ramjup	14° 00'	
„ Chalei	17° 00'	
„ Lumbei	112° 00'	} Sky line.
(“ back-bone” range?)		
Gunong Ulu Bidor	136° 00'	
„ Bubo	307° 00'	distant.
„ Randuai	307° 30'	near.

From where we stood we could see the opposite side of the valley below us to the east almost completely covered by old Sakei ladangs, which quite bears out what I had been previously told, but did not credit, that there are fully 700 of these people living there.

I here again noticed a fact which attracted my attention when up the Kinta valley last August with the first coffee explorers,—that the Sakei cultivation appears to be limited to a height of between 300 or 400 feet up to 2,000 feet. Above this latter height they appear scarcely ever to go. Possibly this is the limit at which "*padi*" will thrive. Above this level there are a large number of beautiful valleys, which both my companions agreed were admirably suited for coffee cultivation, as far as site was concerned.

PABEI PASS RAMBAU.

(*Overland route from Sungei Ujong to Malacca.*)

The following is extracted from the account given in the Straits Times of the General Meeting held on the 7th September.

"In his description of a Walk through Rambau, which we give at length, as it is not likely to make its appearance in the Society's Journal as a separate paper, Mr. Skinner said :—There is a kind of understanding—an unwritten rule, and I think a very wholesome rule—that no fresh paper should be commenced after 9.30 P. M. It is now nearly 10, but the Chairman seems to think that our programme should be completed ; and if the ladies and gentlemen present think so too, this may be done without infringing the rule after all, for the truth is I have no paper to read.

"I merely propose to describe in a few words a journey I recently made across the *Pabei Pass*, from *Sri Mēnanti* into Rambau, and across that country into Malacca ; which, for some reason, no European ever happens to have made before ; but which is in itself a tolerably easy walk of three days, and by far the most direct route from *Sri Mēnanti* (and its neighbourhood, *Ulu Muar*, *Gunong Pasir*, and *Kwala Pila*) into Malacca.

"We started on horseback from Sungei Ujong, (where I had gone by the usual River Linggi route,) and rode by a path almost at right angles to the course afterwards taken as far as *Bukit Putus* ; covering the distance of 9 or 10 miles before breakfast, at a rate and over a road which allowed but little time for reflection or observation.

“Having breakfasted at Bukit Pâtus, the frontier police station,” we left Captain Murray and walked that afternoon to Sri Mënanti; a hard walk; we did not get our dinner till 9 P. M. and slept in the former barracks of the detachment of H. M.’s 10th Regiment, on Tunku Hantah’s invitation. It is now used as a kind of *balei*.

“Next morning we breakfasted at the foot of *Günong Pâsir*. So far the path is well-known; and at least two gentlemen present have followed it. We passed for instance an illustrious *padi* field, not unknown to fame, and in which one’s thoughts reverted to the distinguished traveller who has just shewn us the way to make our fortunes (Mr. Daly); but from *Günong Pâsir* to Rambau it is different. I can only find one account of a previous journey across Bukit *Pabei*, that of Mr. Charles Gray in 1825, whose journey is described in the Indian Archipelago Journal vol. VI., and who is still well remembered in Malacca from the circumstance of his death occurring a few days after his return. He, however, appears to have approached the pass from the Rambau side, and to have left it on the Sri Mënanti side, by different roads to those I pursued; and this short piece of country (which Mr. Skinner pointed out on the new Map) from Pabei through Sri Lëmak to Mësjud Nërâsa and Bandar, had not before been crossed by any European. The journey from Bandar to Malacca is comparatively well-known; and I cannot help thinking that if it were also known that the path from there to Sri Mënanti were so good a one, firm and dry, and in fact a bridle-path for several miles of the way—it would more frequently have been used, particularly during the recent military occupation of the Nègri Sëmbilan. I should add that it is well known to the Natives, and even to the Sungei Ujong police Peons. I had the best proof of this, for at the top of the pass (*Përhëntian Tëngah*—about 1300 feet high) while resting to take breath we counted 30 souls; a party of 11 or 12 Malays having come up from either side while we were resting. We both passed and met many others; and similar parties had been passed going in and out of Sungei Ujong by Bukit Putus Pass. No doubt the rice famine which is now being felt in Sri Mënanti, explains the unusually large numbers. They are going “to buy corn in Egypt.” On the Rambau side I was told they could buy 5 gantangs for a dollar; in Sri Mënanti only 3½ gantangs. Rambau is just now a favoured land in other respects. The high price of Tapioca has been made known; and as so much of its waste lands are well-suited for its cultivation, fresh clearings, even around Pâbei, are numerous. Many of these are in Malay hands, cleared and

planted as I was assured without Chinese help. But Chinese were there too, both planting and acting as carriers. Altogether I agree with Mr. Swettenham's remark that Rambau has the largest Malay population of any of the Nēgri Sēmbilan; and I should not describe it as unprogressive, for in an agriculture point of view it shows signs of progress, both of a more promising character, and more independent of extraneous influences, than can be found in most of the other Malay States near our Settlements.

"The second night was passed at Mēsjid Nērāsa, where the Datu of Rambau lives, near Bandar. From there, after twice crossing the river (which is here a fine fresh rapid stream, excellent for bathing, with a sandy bottom, and said to be above the reach of alligators) we had a long walk to Briso near the Malacca frontier; and eventually reached Alor Gajah in time for an afternoon meal, and so on to Malacca in the evening of the third day. It was on the whole a very pleasant and interesting journey, which I can safely recommend to others as a sufficiently easy *overland* route of 3 days from Sungei Ujong to Malacca, and a pleasant variation of the somewhat monotonous two days' journey by way of Linsom and the River Linggi."

"Some discussion ensued as to the customs of Rambau, from which it appeared that the tribal forms of Society and Government still flourish there, while in the neighbouring States they have been greatly modified; the causes suggested being the comparative isolation of Rambau, the absence of Chinese, and its unique geographical situation, placed as it is neither at the mouth nor at the source of any important stream."

THE MINERALS OF SARAWAK.

By A. Hart Everett, (late) Sarawak Government Service.

(See Journal I. 1878.)

The paper on the distribution of the Minerals of Sarawak, which appeared in the first issue of this Journal, had left my hands several years past, and as I was not aware of its intended publication, it is now scarcely up to date in some few particulars. By the courtesy of the Editor I am enabled to supply these deficiencies by the present note.

Manganese.—Lundu and Rejang must be added to the localities already given for this Mineral. In the first named

district it occurs as an oxide in the usual boss-like aggregations.

Copper.—Some insignificant traces of Copper have been reported to exist in the rocks forming the left hand entrance of the Salak river in Santubong Bay.

Lead.—Galena is now known to exist in Sarawak but only in minute traces. It has been lately discovered in Southern Borneo also and is there associated with Arsenic.

Antimony.—Since the date of my last note an attempt has been made to follow up the numerous indications of antimony in the Rejang to their common source, but hitherto without much success. A small quantity of ore, however, has been exported from the district, and it is at least probable that when the exploration has been pushed further in the direction of the elevated country near the Tabujang Mountain there will be a better result to record. The Sesang branch of the Kalakah river has yielded traces of Antimony in addition to the localities previously mentioned. In the section on Antimony the paragraph "Lodes in which the matrix is felspar are rarer" and should read "are richer."

Coal.—My remarks on this Mineral referred to the Silantek (Lingga) coal and not to the Sadong coal at present being worked by the Government. This latter is of inferior quality.

Petroleum.—Mineral oil may now be included in the Sarawak list. Indications of its presence have been discovered in Sadong; but they are, I believe, of no importance from an economical point of view.

Tungsten.—A lode of a dark looking Mineral, which appears to pierce the limestone hill of Busau from side to side, has been pronounced to consist largely of Wolfram or tungstate of iron and Manganese.

Limestone, Clays, &c.—Inexhaustible supplies of limestone are available in Sarawak. It can be quarried on the river side within 25 miles of Kuching and it affords both ordinary and hydraulic lime, each excellent of its kind. Plastic Clays of the finest quality abound in various parts of the Territory and are at present utilized solely for the manufacture of bricks and coarse pottery. The country is not rich in ornamental stones available for building or other useful purposes. The only rocks of this description with which I am acquainted are a pure white saccharoid marble (metamorphic limestone) in

the Upper Samarahan and a handsome dark blackish-green rock with white or pale green marblings which is found in the distant Upper Rejang country, whence small specimens are brought by the Kayans, who make this stone into ornaments. It is probably a variety of Serpentine.

In concluding this brief note I should mention that Silver was inadvertently omitted in my list of the minerals which do not come within the monopoly of the Borneo Company.

A. H. E.

Sarawak, 23rd November, 1878.

THE SEMANGS.

[The following letters, written by a distinguished authority on the subject of which they treat, have been kindly placed at the Society's disposal. Though written some years ago they will still, it is believed, be found interesting.]

OXFORD UNIVERSITY MUSEUM,

May 4, 1869.

Professor———writes to thank Colonel——— for the trouble he has taken on behalf of the interests of the Museum here in having the two aborigines photographed, and in desiring the Raja of Kēdah to procure a skeleton of one of these people. The two photographs enclosed are taken from the new Museum here, an institution comparatively recently superadded to the old classical university.

Some 8 or 9 papers have recently been written upon the history and physical peculiarities of the Sēmangs, and the Andamaners, who are supposed to be of the same stock. Colonel Fyche, Colonel Campbell in his notes by an old Sportsman, Mr. Earl, Lieutenant St. John, 60th Royal Rifles, and a Pere Bourieu have all written about either the Sēmang in P. Wellesley or the Andaman Islanders, and all agree that the continental dwarf black and the Islander are much the same. Mr. Wallace, who spent many years in the Archipelago to the southward at Timor, Ternate, Gilolo &c., and has just brought out a book, a very good one, in which he discusses all the Natural History points, relating both to man and beast, agrees with these gentlemen in thinking the Sēmangs of the Malacca Peninsula

to be of the same race with the Andamaners; and he also considers them to be of the same stock as the little black people called Negrito in the Philippines. But he does not think them allied to the Australian or Papuan races as Mr. Logan, a writer of some note, does, calling them "Dravido-Australians" (*Journal of the Indian Archipelago* p.p. 156. 157). The Père Bourieu who observes of the Mēntras, a wild tribe in the Malay Peninsula akin to the Sēmangs, that they are bathed for the first time when they are dead, observes also that after they are put into the grave either sitting, standing, or reclining, they are not visited after the first three days, during which time a fire is kept burning at the grave. If the Raja of Kēdah is a Mahomedan, he would not be likely to have any very strong scruples as to causing a skeleton interred in a non-Musselman fashion to be disinterred. Probably but little disinterment would be necessary, as very little earth would be put upon the dead body.

Professor———cannot conclude without expressing his sense of the obligation which the cultivators of science owe to Lieut.-Governor———for his exertions.

January 5, 1870.

There was some delay in getting the Semang's skeleton from the "Diomed," but it has come to hand quite safely, as I ought to have written a fortnight or more ago to thank you for your trouble and the interest you have taken in the matter.

The skeleton is very valuable, though very different from what I had expected. I find the Semangs are a small race with narrow, large heads; from the character of the bones I should suppose they live mainly on flesh food, the bones being hard and bright. The man must have been an old one, which is a comparatively rare thing to find among savages; at least most of the savage skulls that come into my hands are skulls of young men; and I imagine also from my own experience of such people whilst living, that they are old at ages when we are young. I shall work up all that has been written in the Transactions of your Indian Societies (Logan's and H. B. Hodgson's names are familiar to me as Editors or Contributors) and I shall make out all that the bones themselves have to teach me, and combine my information. Whatever I write I will see that you have. I shall send you shortly a paper I have been writing on the excavations of our own savage forefathers here in England, which I hope you may find more or less interesting.

I am much obliged to you for your mention of the Dodo bones. Luckily Mr. Flower, the Antiquarian, is the father of the Mr. (I think now Captain) Flower who was so active in digging in the Mauritius; and as I am an ally of the father, we contrived to get a very large share of those valuable relics for our Museum. We were bound in honor so to do, as before this discovery a skull of that extinct bird which we preserved was the only one, except one in Copenhagen, in the world.

It was very vexatious at first, that discovering of new bones; every fresh discovery reducing the value and interest of our specimen, much as the discovery of the first husband reduces the value of the second in Tennyson's Poem of "Enoch Arden." But we made this out if it. I have to thank you also for mentioning our Museum to Dr. Stoliczka. I am in correspondence as to exchanges with Dr. Anderson of the Indian Museum, and I will put myself in communication with Dr. Stoliczka also.

If the Raja of Kédah should come upon another skeleton of the Sēmang, I should be very glad of it. In the meantime it will be my business to make the best possible use of the one which we have.

CAPTURE OF A SPECIMEN OF OPHIOPHAGUS ELAPS.

[The following communication to the Curator of the Raffles Museum may be of interest.]

"I am very glad indeed to be able to send you another and a finer specimen of the *Ophiophagus Elaps*, a female measuring 11 feet 4 inches.

"The circumstances attending its capture are somewhat interesting. The man describes the snake as going along with its head elevated above the ground, and states that it came right at him; he wisely bolted and gave the alarm to the men in the fort; the brute then took up his position on the top of the Sentry box. I happened to be passing and heard the shouting, and was just in time to save the snake from being battered to pieces. Two plucky fellows volunteered to take it alive, but it was a risky thing to do, as immediately we approached the sentry box the snake

threw out its head from the folds and with distended neck shewed fight; however a noose at the end of a long stick was cleverly slipped over the neck whilst one of the men got hold of the tail; so we had him all fast without a blemish.

“The snake was then taken to the Godown and its venomous powers tested on three dogs.

“The first dog was slightly bitten in the shoulder at 10h. 34m., and an antidote believed in by the Chinese was applied. I enclose a specimen of the plant. The second dog was bitten very severely at 10.55, the snake holding on to the animal like a bull-dog to his dog. A strong solution of Chloral Hydrate was injected by the hypodermic Syringe, but without effect as the animal died in 15 minutes. The first dog not appearing much worse for the first bite, he was bitten again at 11.21 very severely in the nose and foot, the snake fastening on the latter place very tenaciously. The Chinese antidote was again applied; the plant was bruised in a small portion of water, the solution poured down the dog's throat, and the benised leaves well rubbed into the wounds, but the dog sunk at once and died at 12.20, 1 hour 46 minutes after the first bite and 59 minutes after the second.

“The third dog was bitten at 11.19, at first very slightly and then severely in the foot; no antidote was used in this case, and this animal lived, some Chinaman having applied the actual centery to the wound in the foot; but the poor brute suffered very severely and I do not think it will recover. The Sélångor Natives recognise the Snake as the most dangerous known; they term it the “Tëdong Sëlah.”

“They all say it moves with the head lifted off the ground, and that it will not only attack, but pursue. An instance of this occurred some time ago; one of the European Officers in riding along one of the roads came on a very large Snake and it followed him, and he had to put his pony into a gallop to escape; he described it simply as a Cobra, but since reading of your paper in the first Number of the Straits Asiatic Society's Journal he considers it was a specimen of the *Ophophagus Elaps* of about 6 or 7 feet long. The perusal of the paper by you, and my seeing the two specimens here, proves beyond a doubt that the *Oph. Elaps* exists. In Northern Australia one about 7 feet in length bit a fine retriever of mine. I was then Government Resident of Port

Darwin and my daughter was riding with me, my mounted orderly in attendance. The orderly dismounted, and the snake after biting the dog went into a hollow place, from which he came out and would have bitten the man had he not dispatched him with his sabre.

“My daughter on seeing the specimen I now send you, at once recognised it as similar to the one which she saw at Port Darwin, the bright orange patch under the neck occurring in both cases.

The dog died in about 3 hours, after every care and the application of the Hypodermic Syringe by the Surgeon. The Natives here say the Oph. Elaps is not common; several of the intelligent and elderly men say, they have seen much larger specimen; one respectable man say he saw one a fathom larger than the one I send you which would be 19 feet.

“Enclosed is the Mate's receipt for the Jar, which I trust will arrive safely as Captain Joyce promises to take charge of it. I also send you a small Python and a very venomous Snake termed the “Tëdong Matahari,” said to attack men.

B. D.

Klang, 20th November, 1878.

THE OPHIOPHAGUS ELAPS

A correspondent states that the existence of this reptile in the Peninsula was proved in the early part of 1876, when a detachment of the Buffs were quartered at Kwala Kangsa. A specimen was killed and brought into the camp by some Malays; it was examined and identified by Surgeon-Major Davis. The Malays described it as the most formidable snake they are acquainted with, and related instances in which it had been known to chase men who had disturbed it, even taking to the water after them if they plunged into a river to escape from it. The Malay name given to the specimen caught at Kwala Kangsa was *Tedong Selah* (*Selah-Favre*.) There is an allusion to it in the *Marong Mahavangsa* (see Colonel Low's translation, *Journal India Archipelago* vol. III. page 265) and the peculiar characteristic of this snake, namely that it will actually pursue a retreating foe, is introduced into the legend. “The boa feeling himself rather getting the worst of it, suddenly stirred, and shook

“his head and body, and became a fearful *tědong sělah*, or “hooded snake, the girth of which was that of a cocoanut tree, whose tongue was lolling out and whose eyes were “large as cymbals. The people amazed dispersed, and a few “daring persons remained and beat the snakes. Then again “they assembled in greater numbers, with loud shouts and “noise, to destroy the snake. *The latter pursued the Raja, who “sought for shelter behind a tree.”*

A MALAY KRAMAT.

The mining district of Larut in Perak is so essentially a Chinese settlement that its early Malay history is generally completely lost sight of. Before the discovery of tin in Larut, some thirty or forty years ago, Trong, which is further south, was the port from which traders and merchandise found their way to Parit Gantang and Kwala Kangsa. It is still a thriving district and likely to increase in importance, but it has been eclipsed for many years by Larut. The old plantations of fruit trees at Trong mark it at once as a much older settlement than Larut, where cultivation is in its infancy. Trees are among the few traces which the Malay leaves of his occupation; he does not build stone walls and seldom erects permanent monuments of any kind. Ancient groves of durian trees, planted no one can say when or by whom, may sometimes shew where a populous *Kampung* must at one time have been established; but in all other respects a deserted Malay settlement became undistinguishable jungle in a very few years.

Local tradition in Perak has handed down various stories connected with Achinese invasions of Perak, which must have taken place in the 16th and 17th centuries, and there is little doubt of the truth of the popular account which makes the coast settlements, now called Larut and Trong, the scene of some of the encounters between the invaders and the people of the country. For a long time Perak was a mere dependency of Acheen, and it may be fairly supposed that some of the conquerors settled in the former country.

Rightly or wrongly the Malays of Larut assign an Achinese origin to an old grave which was discovered in the forest some years ago, and of which I propose to give a brief description. It is situated about half-way between the Larut Residency and the mining village of Kamunting. In the neighbourhood the old durian trees of Java betoken the pre-

sence of a Malay population at a date long prior to the advent of the Chinese miner. The grave was discovered about twenty years ago by workmen employed by the Mēntri of Perak to make the Kamunting road, and it excited much curiosity among the Malays at the time. The Mēntri and all the ladies of his family went on elephants to see it and it has been an object of much popular prestige ever since.

The Malays of Java were able from village tradition to give the name and sex of the occupant of this lonely tomb, "Toh Bidan Susu Lanjut," whose name sounds better in the original than in an English translation. She is said to have been an old Achinese woman of good family; of her personal history nothing is known, but her claims to respectability are evinced by the carved head and foot stones of Achinese workmanship, which adorn her grave, and her sanctity is proved by the fact that the stones are eight feet apart. It is a well-known Malay supersition that the stones placed to mark the graves of Saints miraculously increase their relative distance during the lapse of years, and thus bear mute testimony to the holiness of the person whose resting-place they mark.

The *Kramat* on the Kamunting road is on the spur of a hill through which the roadway is cut. A tree overshadows the grave and is hung with strips of white cloth and other rags (*panji panji*) which the devout have put there. The direction of the grave is as nearly as possible due north and south. The stones at its head and foot are of the same size, and in every respect identical one with the other. They are of sandstone, and are said by the natives to have been brought from Achin. In design and execution they are superior to ordinary Malay art; as will be seen, I think, on reference to the rubbings of the carved surface of one of them, which have been executed for me by the Larut Survey Office, and which I have transmitted to the Society with this paper. The extreme measurements of the stones (furnished from the same source) are $2' 1'' \times 0' 9'' \times 0' 7''$. They are in excellent preservation and the carving is fresh and sharp. Some Malays profess to discover in the three rows of vertical direction on the broadest face of the slabs the Mohamedan attestation of the unity of God لا اله الا الله (*La ilaha illa-lla*) repeated over and over again; but I confess that I have been unable to do so. The offerings at a *Kramat* are generally incense (*istanqi* or *satanqi*) or

benzoin (*kaminian*); these are burned in little stands made of bamboo rods; one end is stuck in the ground and the other split into four or five, and then opened out and plaited with basket work, so as to hold a little earth. They are called *sangka*; a Malay will often vow that if he succeeds in some particular project, or gets out of some difficulty in which he may happen to be placed, he will burn three or more *sangka* at such and such a *Kramat*. Persons who visit a *Kramat* in times of distress or difficulty, to pray and to vow offerings, in case their prayers are granted, usually leave behind them as tokens of their vows small pieces of white cloth, which are tied to the branches of a tree or to sticks planted in the ground near the sacred spot.

For votary purposes the long-forgotten tomb of Toh Bidan Susu Lanjut enjoys considerable popularity among the Mohamedans of Larut; and the tree which overshadows it has I am glad to say been spared the fate which awaited the rest of the jungle which overhung the road. No coolie was bold enough to put an axe to it.

W. E. M.

[The tracing, which it is found impossible to print here, is in the Society's possession, and can be seen at the Raffles Library by any one interested in the subject.]

MALAY-ENGLISH DICTIONARIES.

It does not speak well for either the enterprise or the Scholarship of English dwellers in this part of the world, that the best Malay and English dictionary which we possess is more than two thirds of a century old. Since the publication of Marsden's work there have indeed been issued several Malay Vocabularies, besides the more ambitious and voluminous work of Craufurd. But only the scantiest of these vocabularies has attempted to print the Malay words in the Arabic characters, in which alone the educated Malay is accustomed to read his own language. Even Marsden is sparing of his Arabic type, and foregoes the use of it in most of his numerous quotations from Malay authors. Under these circumstances, and having regard to the attainment of Malay as it is expected from many of the Civil Servants in this Colony, we cannot wonder that the supply of copies of Favre's Malay-French Dictionary sent out to the Straits

Settlements has been for some time exhausted. The work is no longer in type, and although doubtless some copies remain in European booksellers' shops, this fact appears to be a sufficient excuse for asking whether the Government and our learned Societies ought not, at the present juncture, to do something towards producing a Malay-English Dictionary, worthy to rank with the work of L' Abbé Favre, and with the Malay-Dutch dictionaries of Von Dewall, Pijnappel and Klinkert. L' Abbé Favre has generously given leave for an English translation of his work to be published, but to print an edition of 500 copies would entail an expenditure of more than £1,000; too large a risk for any individual. And Favre's work, excellent as it is, has some mistakes and deficiencies: the latter notably in the botanical information. At least it is to hoped that the matter will not be suffered to drop.

L. C. B.

to 1878.

Months.	Mean of 10 years.	REMARKS.
January ... February ... March ... April ... May ... June ... July ... August ... September ... October ... November ... December ...	Inches. 7.00 6.02 6.45 6.72 6.21 7.46 6.00 9.52 7.27 7.67 10.87 10.47	Rainfall was Registered at during the year 1869 1 Station. Do. 1870 1 do. Do. 1871 4 do. Do. 1872 5 do. Do. 1873 5 do. Do. 1874 6 do. Do. 1875 8 do. Do. 1876 7 do. Do. 1877 7 do. Do. 1878 7 do.
Total...	91.66	
Greatest Rain-fall in 24 hours		

T. I. ROWELL, M.D.,
Principal Civil Medical Officer, S. S.

Comparative Annual Abstract of Rainfall, for the years 1869 to 1878.

Months.	MEAN REGISTERED RAINFALL.										Mean of 10 years.	REMARKS.
	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.		
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	
January ...	3.93	18.25	11.05	2.37	7.16	3.88	2.91	3.97	2.89	13.57	7.00	Rainfall was Registered at during the year 1869 1 Station. Do. 1870 1 do. Do. 1871 4 do. Do. 1872 5 do. Do. 1873 5 do. Do. 1874 6 do. Do. 1875 8 do. Do. 1876 7 do. Do. 1877 7 do. Do. 1878 7 do.
February ...	3.23	7.80	7.69	7.72	9.57	2.34	7.02	1.84	5.74	7.29	6.02	
March ...	3.37	3.15	12.95	3.43	9.74	3.20	16.92	4.60	5.04	2.17	6.45	
April ...	9.28	8.81	4.85	4.15	10.54	6.54	6.47	7.23	1.37	8.04	6.72	
May ...	9.19	5.01	3.96	5.12	5.50	5.78	4.09	7.86	4.05	11.59	6.21	
June ...	6.81	11.51	4.59	4.89	4.81	6.37	9.53	10.58	11.47	4.07	7.46	
July ...	5.42	5.11	12.42	6.43	3.55	6.32	4.26	4.46	5.70	6.33	6.00	
August ...	12.31	11.36	6.69	7.12	6.08	10.58	8.36	9.32	4.00	19.33	9.52	
September ...	3.13	12.62	8.97	10.79	3.00	11.02	8.24	7.19	2.74	5.01	7.27	
October ...	5.11	9.99	12.36	5.74	7.93	7.09	8.29	10.67	2.09	7.38	7.67	
November ...	8.24	11.50	11.36	11.54	12.56	16.37	11.37	12.06	5.24	8.47	10.87	
December ...	20.66	18.13	12.56	6.00	5.16	7.56	6.50	10.13	8.07	9.91	10.47	
Total...	90.63	123.24	109.45	75.30	85.60	87.05	93.96	89.91	58.37	103.16	91.66	
Greatest Rain-fall in 24 hours.	5.61 31st Aug.	6.25 26th Dec.	4.20 18th Jan.	3.10 12th Sept.	4.40 21st May.	4.15 28th Nov.	4.25 26th Oct.	5.16 26th May.	5.20 16th June.	5.40 27th Aug.		

T. I. ROWELL, M.D.,
Principal Civil Medical Officer, S. S.

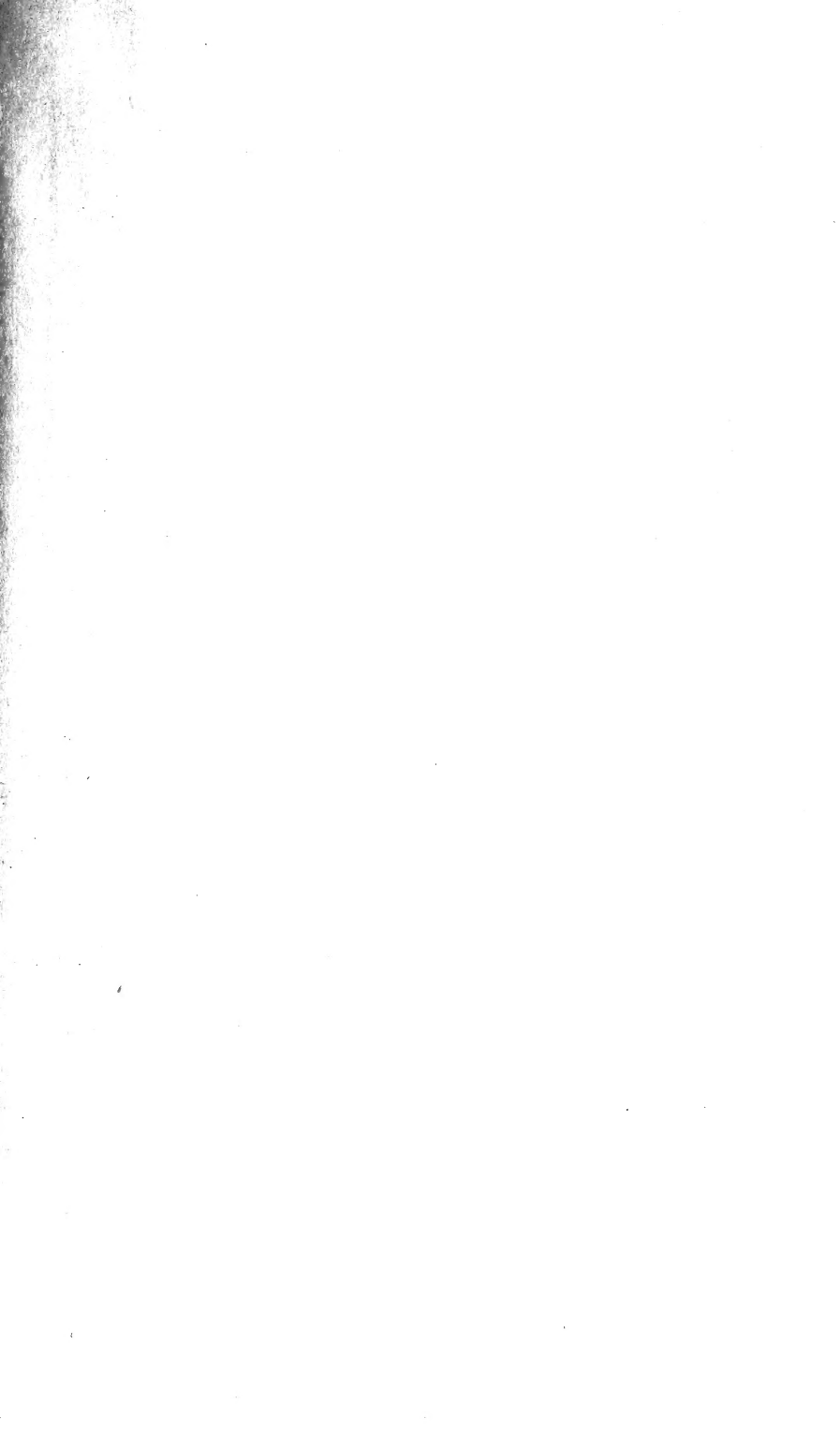




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